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THE JOURNAL OF THE MOSCOW PATRIARCHATE



Come, O ye people, let us worship the Godhead in Three Persons, the Son in the Father with the Spirit. For the Father before time has begat the Son, Who is coeternal and is equally enthroned, and Holy Spirit Who was in the Father, and was glorified together with the Son; one Might, one Essence Godhead. Adoring the same let us all say: O Holy God, Who by the Son didst make all things through the cooperation of the Holy Spirit: O Holy Mighty One, through Whom we have known the Father through Whom the Holy Spirit came into the world: O Holy Immortal One, the Spirit of Comfort, proceedest from the Father, and retest in the Son: O Holy Trinity, glory to Thee

(Tr. by I. F. Hapgood)

THE JOURNAL OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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of the Moscow Patriarchate

Decisions of the Holy Synod

At its meeting on April 10, 1978, under the chairmanship of the PATRIARCH, the Holy Synod

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the invitation addressed to His Holiness Patriarch Pimen of Moscow and All Russia from His Holiness Patriarch Maksim of Bulgaria, to attend the Church celebrations in Sofia, on May 11, 1978, on the occasion of the 25th anniversary of the restoration of the Patriarchate in the Bulgarian Church.

RESOLVED: (1) that the report be acknowledged;

(2) that the invitation from His Holiness Patriarch Maksim of Bulgaria, be gratefully accepted;

(3) that the following be appointed from the Russian Orthodox Church to attend the celebrations for the 25th anniversary of the restoration of the Patriarchate in the Bulgarian Church:

(a) His Eminence Metropolitan Sergiy of Odessa and Kherson (head of the delegation);

(b) Archpriest Valentin Radugin, docent at the Moscow Theological Academy;

(c) Protodeacon Anatoliy Shapoval, of the Odessa Diocese.

* * *

At its meeting on April 19, 1978, under the chairmanship of the PATRIARCH, the Holy Synod

CONSIDERED: the successor to the Kirov See vacated by the demise of His Grace Archbishop Mstislav.

RESOLVED: that Archimandrite Khrisanf Chepil, Superintendent Dean of the Olonets Church District and Rector of the Church of the Exaltation of the Holy Cross in the city of Petrozavodsk, be designated Bishop of Kirov and Slobodskoi; his nomination and consecration to take place in Leningrad.

CONSIDERED: the translation of diocesan bishops.

RESOLVED: (1) that Archbishop Aleksey of Krasnodar and Kuban be appointed Archbishop of Kalinin and Kashin;

(2) that Archbishop Germogen of Kalinin and Kashin be appointed Archbishop of Krasnodar and Kuban; the translation to take place after Holy Easter.

CONSIDERED: the translation of diocesan bishops.

RESOLVED: (1) that Bishop Viktorin of Tula and Belev be appointed Bishop of Vilna and Lithuania;

(2) that Bishop German of Vilna and Lithuania be appointed Bishop of Tula and Belev.

HEARD: the report by His Eminence Metropol-

itan Nikodim of Leningrad and Novgorod, chairman of the jubilee commission for the celebration of the 60th anniversary of the restoration of the Patriarchate in the Russian Orthodox Church, on the preparatory work for the jubilee.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations, on the commission session chaired by him on March 29, 1977, which discussed the documents expressing the opinion of the Moscow Patriarchate regarding questions concerning the preparation for the Holy and Great Pan-Orthodox Council.

RESOLVED: (1) that the report be acknowledged;

(2) that the work of the Holy Synod Commission on Christian Unity and Inter-Church Relations be approved.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the participation of the Moscow Patriarchate delegation headed by him in the work of the international conference to ban the neutron bomb held in Geneva on February 26, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that the stand taken by the Moscow Patriarchate delegation at the international conference to ban the neutron bomb be approved;

(3) that the unanimous condemnation by the participants in the conference of the neutron weapon and their demand to have it banned immediately be noted with deep satisfaction.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the participation of the Moscow Patriarchate delegation headed by him in the work of the International NGO Conference on Disarmament held in Geneva from February 27 to March 2, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that the position of the Moscow Patriarchate delegation at the International NGO Conference on Disarmament be approved;

(3) that the adoption by the International Conference of the practical recommendations for the Special Session of the UN General Assembly on Disarmament to be held in May/June this year concerning the Declaration on Disarmament to be worked out by the Special Session and the future action programme in the field of disarmament, as

as the mechanism of negotiations on disarmament and heightening the role of the UN in this regard be acknowledged as being of great importance;

(4) that the demand of the participants in the Conference to prevent the production and proliferation of neutron weapons and the preparation for the convocation of the World Conference on Disarmament be noted with special satisfaction.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Vice-President of the Christian Peace Conference, on the regular session of the CPC Working Committee which was held in Moscow on April 3-6, 1978, at the invitation of the Moscow Patriarchate.

RESOLVED: (1) that the report be acknowledged;

(2) that the results of the discussion by the participants in the session of its main theme "Disarmament in the Light of Solidarity" and the report by the Working Committee on behalf of the CPC of the forthcoming Special Session of the General Assembly on Disarmament be approved;

(3) that the resolution on developments in disarmament adopted by the Working Committee and the stand on a number of contemporary hotbeds in Africa and Asia be approved;

(4) that the completion by the Working Committee of the preparation for the Fifth All-Christian Peace Congress to be held in Prague from June 10 to 29, 1978, on the main theme: "God's Call to Solidarity—Christians for Peace, Justice and Cooperation" be noted with satisfaction.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches (CEC), on the meeting between representatives of the CEC and the Consilium Conferentiarum Episcopaliarum Europae (CCEE) which took place in Chantilly, France, from April 10 to 13, 1978, on the theme: "Unify the Church and Peace in Europe".

RESOLVED: (1) that the report be acknowledged;

(2) that the meeting in Chantilly be regarded as an important ecumenical event on the European continent when on the wide basis of CEC and CCEE for the first time the representatives of the Orthodox, Catholic, Anglican, Reformed, Lutheran and other Churches of Europe have met for brotherly conversations;

(3) that the position adopted by the Moscow Patriarchate delegation headed by Metropolitan Aleksiy of Tallinn and Estonia at the meeting be approved;

(4) that the results of the meeting be approved and its message be published;

(5) that the importance of conducting divine services at such meetings according to the traditions of Orthodox, Catholic and Protestant Churches with prayers for Christian unity and peace in the world be noted;

(6) that deep satisfaction be expressed at the desire of the participants in the meeting for the theological revelation of questions concerning Sobornost, Catholicity and the Eucharist, bearing in mind Christian unity, as well as the research on the way into other urgent issues;

(7) that deep satisfaction be expressed at the appeal by the participants in the meeting to the responsible leaders of Churches and nations, to religious communities and the European public to strive for the cessation of the arms race and production of new kinds of weapons of mass destruction, to promote unremittingly the development of mutual understanding and cooperation among nations in the spirit of the decisions of the All-European Conference in Helsinki and the Belgrade meeting;

(8) that hope be expressed that the fruitful cooperation between the CEC and CCEE would develop successfully in conformity with the recommendations adopted at the meeting;

(9) that gratitude be expressed to the co-chairmen of the meeting: Dr. André Appel, Chairman of the CEC Presidium and Advisory Committee, and Archbishop Roger Etchegaray of Marseille, Chairman of the CCEE, as well as to Dr. Glen Garfield Williams, General Secretary of CEC, and Monsignor Ivo Fürer, General Secretary of CCEE, for their efforts in preparing and holding this ecumenical forum.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the Representation of the Moscow Patriarchate at the World Council of Churches.

RESOLVED: (1) that the report be acknowledged;

(2) that His Grace Bishop Makariy of Uman be relieved of his duties as representative of the Moscow Patriarchate at the World Council of Churches in Geneva and Rector of the Stauropegion Church of the Nativity of the Blessed Virgin in Geneva in connection with the termination of his tenure of office and be placed at the disposal of His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine;

(3) that Protopresbyter Prof. Vitaliy Borovoi, on his being released from his duties as Dean of the Patriarchal Cathedral of the Epiphany and professor at the Moscow Theological Academy, be appointed representative of the Moscow Patriarchate at the World Council of Churches and

Rector of the Stauropegion Church of the Nativity of the Blessed Virgin in Geneva.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the petition addressed to His Holiness Patriarch Pimen of Moscow and All Russia from His Beatitude Metropolitan Dorotej of Prague, Primate of the Orthodox Church in Czechoslovakia, to send two clergymen of the Moscow Patriarchate for pastoral service in Czechoslovakia.

RESOLVED: (1) that the report be acknowledged;

(2) that Hegumen Vladimir Ikim, of the Trinity-St. Sergiy Lavra and staff member of the Department of External Church Relations, and Hegumen Isaakiy Motyl, of the Tula Diocese, be sent for temporary pastoral service in the Orthodox Church in Czechoslovakia.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the official visit of His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, after his enthronization to the Moscow Patriarchate from February 27 to March 6, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed at the official visit of His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, to the Moscow Patriarchate;

(3) that the visit of the Primate of the Georgian Orthodox Church be regarded as an expression of the traditionally fraternal and cordial relations between the Sister Churches and as a testimony of the inviolable brotherhood of the peoples of our great Motherland.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the stay in our country from February 23 to March 1, 1978, as a guest of the Moscow Patriarchate, of Dr. Albrecht Schönherr, Chairman of the Federation of Evangelical Churches in the German Democratic Republic.

RESOLVED: (1) that the report be acknowledged;

(2) that the visit be regarded as useful for the strengthening of fraternal and friendly relations between our Churches and the peoples of the Soviet Union and the German Democratic Republic.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the Conference of the World Council of Churches

for Disarmament which was held in Glion, Switzerland, from April 9 to 15, 1978.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed at the successful development of the WCC Programme to combat militarism and for disarmament, the results of which was the present conference attended by representatives of Churches from all continents;

(3) that satisfaction be expressed at the broad coverage by the conference of the problems of disarmament dealt by four working groups: Arms Race and the Strategy for Disarmament; Disarmament and Development; Peaceful Settlement of Conflicts, and Theological Questions;

(4) that the realistic approach of the conference to many questions of disarmament and the serious elaboration of the problem of responsibility and tasks of the Churches in the implementation of this programme be approved;

(5) that the condemnation by the participants in the conference of the neutron bomb, this new sophisticated weapon of mass destruction; the appeal to the governments of the USA and USSR to strive for agreed participation of the two states in the realization of concrete steps for nuclear disarmament; the appeal to all states—participants in the Special Session of the UN General Assembly on Disarmament to take place in May/June of this year—to come to an agreement about taking concrete steps for disarmament be noted with special satisfaction;

(6) that the conference appeal to the Churches to combat militaristic thinking, to work out and implement on a broad scale the programme of peace education, to establish confidence and trust among nations; the development of peaceful cooperation among them, to create possibilities for genuine disarmament be regarded as very important.

+ PIMEN
Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD
+ NIKODIM, Metropolitan of Leningrad and Novgorod, Patriarchal Exarch to Western Europe
+ FILARET, Metropolitan of Kiev and Galicia, Patriarchal Exarch to the Ukraine
+ YUVENALIY, Metropolitan of Krutitsy and Kolomna
+ ANTONIY, Metropolitan of Minsk and Byelorussia
+ NIKODIM, Archbishop of Kharkov and Belgorod
+ VARFOLOMEI, Archbishop of Tashkent and Central Asia
+ ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate

Delegation to the Fifth All-Christian Peace Congress

According to the decisions of the Holy Synod of April 10 and 19, 1978, the following delegation, headed by His Holiness Patriarch Pimen of Moscow and All Russia, will be sent to the 5th All-Christian Peace Congress to be convened in Prague June 22-27, 1978:

- (1) Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine;
- (2) Metropolitan Yuvenaliy of Krutitsy and Kolomoysky, Head of the Department of External Church Relations;
- (3) Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe;
- (4) Archbishop Irinei of Vienna and Austria, Administrator ad interim of Baden and Bavaria dioceses;
- (5) Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary;

(6) Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary;

(7) Protopresbyter Vitaliy Borovoi, Dean of the Patriarchal Cathedral of the Epiphany, professor at the Moscow Theological Academy;

(8) Archpriest Matfei Stadnyuk, secretary to His Holiness the Patriarch of Moscow and All Russia;

(9) Archpriest Nikolai Gundyayev, professor at the Leningrad Theological Academy;

(10) Hegumen Sergiy Fomin, a staff member of the Department of External Church Relations;

(11) Hegumen Avgustin Nikitin, a lecturer at the Leningrad Theological Academy;

(12) Protodeacon Sergiy Toroptsev, of Moscow;

(13) Aleksei S. Buyevsky, Secretary of the Department of External Church Relations;

(14) Aleksandr I. Ranne, a student at the Leningrad Theological Academy;

(15) Nina S. Bobrova.

CHRONICLE

On November 14-18, 1977, the second meeting of the Inter-Orthodox Theological Commission to prepare for the theological dialogue with the Roman Catholic Church was held at Chambesey, Geneva, under the chairmanship of Metropolitan Parthenios of Carthage (Alexandrian Orthodox Church).

Representatives of the Local Orthodox Church of Constantinople, Alexandria, Antioch, Jerusalem, Russia, Romania, Hellas and Poland took part in the work of the meeting.

The Russian Orthodox Church was represented at the meeting by the commission's secretary, Bishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, and by N. Skobei, a member of the commission and a staff member of the Department of External Church Relations.

At the meeting the programme of further work of the commission was laid down.

* * *

The All-Union Recording Company "Melodia" has made, to the order of the Leningrad Metropolitan, a double album recording of a concert of selected church hymns performed by the clerical choirs of the Leningrad Metropolis and of the Holy Trinity Cathedral of the Aleksandr Nevsky Lavra under the direction of the precentor, Deacon Mel. Gerasimov. The programme of the concert included old-Russian hymns and the works of the renowned composers as D. Bortnyansky, V. Vedel, Hieromonk Viktorin, S. Degtyarev, Archpriest P. Turchaninov, and D. Yaichkov. The performance is marked by its high artistic standard and profound religious spirit. The records were released at the end of 1977. On the front cover of the album there is a depiction of the Holy Trinity Cathedral, and on the back—the revered icon of this cathedral—the Mother of God "Swift Hearer".

* * *

On March 1, 1978, His Holiness Patriarch Pimen of Moscow and All Russia congratulated His Be-

atitude Patriarch Benediktos of the Holy City of Jerusalem and All Palestine on the 21st anniversary of his enthronization. His Beatitude Patriarch Benediktos telegraphed his cordial thanks in reply.

* * *

On March 23, 1978, the USSR-Greece Society of Friendship and Cultural Relations sponsored a festive evening at the House of Friendship in Moscow dedicated to the national holiday of Greece—Independence Day.

Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, a board member, took part in the evening and delivered a speech.

* * *

From March 26 to April 12, 1978, a delegation from the Union of the Societies of Friendship and Cultural Relations with Foreign Countries visited the United States of America. The delegation included Archpriest Iakov Ilyich, Dean of the episcopal Cathedral of St. Nicholas and the Epiphany in Leningrad.

The delegation visited New York, Boston, Seattle, Los Angeles, Kansas City and Washington where they met representatives of official and public circles, and got acquainted with various aspects of American life.

Archpriest Iakov Ilyich had brotherly meetings with the clergy of the Autocephalous Orthodox Church in America and of the Constantinople and Serbian jurisdictions, and with the representatives of the clergy and laity of the parishes of the Moscow Patriarchate in the USA. He visited Orthodox churches and held divine services in them; attended services and delivered sermons in the churches of the Episcopal Church, and had meetings and talks with the representatives of the Methodist Church.

(Continued on p. 6)

Bishop Dr. Albrecht Schönherr on a Visit to the Soviet Union

Bishop Dr. Albrecht Schönherr, Chairman of the Federation of Evangelical Churches in the GDR, stayed in the Soviet Union as a guest of the Russian Orthodox Church from February 23 to March 1, 1978.

Bishop Albrecht Schönherr arrived in Moscow together with Mrs. Maria Luisa Schönherr and the Rev. Peter Lobers, a leader of Melanchthon-freis, one of whose tasks is to get acquainted with Orthodoxy.

On February 24, the guests were received by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations of the Moscow Patriarchate.

The same day, which was the eve of the Feast of St. Aleksey, Holy Hierarch of Moscow, they attended All-Night Vigil in the Patriarchal Cathedral of the

Epiphany, and the next day—Divine Liturgy celebrated by His Holiness Patriarch Pimen. After Liturgy, the guests were invited by His Holiness the Patriarch to a repast together with the concelebrating clergy.

In Moscow, the guests went sightseeing. They also visited Irkutsk, where they were guests of Bishop Serapion of Irkutsk and Chita. They got acquainted with the religious and cultural life of the city, saw its churches and architectural monuments, and visited the Society of Friendship with Foreign Countries.

Upon their return to Moscow, Bishop Albrecht Schönherr and his party were received by His Holiness Patriarch Pimen. Later Metropolitan Yuvenaliy gave a reception in honour of the guests.

CHRONICLE

(Continued from p. 5)

Mgr. Paul Poupard, Rector of the Paris Catholic Institute, accompanied by Bishop Pierre (L'Huilier) of Korsun, was on a visit in the Soviet Union from February 10 to 21, 1978.

The guests visited Moscow, Zagorsk, Leningrad, Novgorod and Odessa.

On March 31, 1978, His Excellency Jaakko Halama, Ambassador Extraordinary and Plenipotentiary of Finland in the USSR, gave a reception on the occasion of the 30th anniversary of the Treaty of Friendship, Cooperation and Mutual Assistance between the USSR and Finland. Among the guests at the reception were Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Bishop Iov and Archimandrite Mefodiy, deputy-heads of the Department of External Church Relations; Hegumen Grigoriy, secretary to the Metropolitan of Krutitsy and Kolomna.

On April 10, 1978, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, received H. E. Demos Hajimiltis, Ambassador Extraordinary and Plenipotentiary of the Republic of Cyprus in the USSR on the latter's request.

On April 20, 1978, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, visited the Embassy of Cyprus, where he was received by H. E. Demos Hajimiltis.

On April 19, 1978, at the House of Friendship in Moscow the 4th All-Union Conference of the USSR-Austria Friendship Society was held. It was attended by Bishop German of Vilna and Lithuania (now Bishop of Tula and Belev) who addressed the audience. He was elected a board member of the society.

On March 24, 1978, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, visited the Moscow Theological Academy.

His Eminence Yuvenaliy delivered a lecture on the external activities of the Russian Orthodox Church to the teachers, postgraduates, and students of the academy and seminary at a meeting held in the assembly hall.

Aleksei S. Buyevsky, Secretary of the DECRC and Grigoriy N. Skobei, a staff member of the DECRC, took part in this meeting.

(Continued on p. 41)

Services Conducted by His Holiness Patriarch PIMEN

M A R C H

On **March 19 (6)**, the first Sunday in Lent, the Triumph of Orthodoxy, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

Moleben for the Sunday of Orthodoxy was led by His Holiness Patriarch Pimen together with Metropolitan Yulianiy of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk, Archbishop Vladimir of Dmitrov, and Bishop Evsey of Zaraty.

On **March 20 (7)**, the Feast of the Annunciation of the Mother of God "Warrantress of the Sinful", His Holiness Patriarch Pimen celebrated the Liturgy of the Presanctified and, on the eve, officiated at All-Night Vigil in the Moscow Church of St. Nicholas the Miracle Worker, in Khamovniki, where there is a revered icon of the Mother of God Warrantress of the Sinful.

On **March 26 (13)**, the second Sunday in Lent, His Holiness celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

A P R I L

On **April 2 (March 20)**, the third Sunday in Lent, the Veneration of the Life-Giving Cross, and on **April 9**

(**March 27**), the fourth Sunday in Lent, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

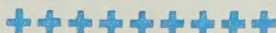
The service on **April 2** was concelebrated by His Holiness Patriarch Pimen and Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe.

On **April 7 (March 25)**, the Feast of the Annunciation, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral together with Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe; Metropolitan Pankraty of Stara Zagora (Bulgarian Church), and Bishop Serapion of Irkutsk and Chita.

During Liturgy the Ektene for the Dead was said for the repose of the soul of His Holiness Patriarch Tikhon († April 7, 1925).

That same day, Patriarch Pimen prayed at the panikhida held at the tomb of His Holiness Patriarch Tikhon in the Small Cathedral of the Don Icon of the Mother of God in the Moscow Donskoi Monastery.

April 13 (March 31), Thursday of the fifth week in Lent. On the eve, His Holiness Patriarch Pimen read the Great Penitential Canon of St. Andrew of Crete (Stasis of St. Mary of Egypt) in the Patriarchal Cathedral.



His Holiness Patriarch PIMEN's Address

Your Holiness and Beatitude, Catholicos-Patriarch Iliya of All Georgia, our dearly beloved brother,

Your Eminences and Graces,

Dearly beloved fathers, brothers and sisters,

Today we are gathered here in this holy temple with our esteemed guests from the beautiful and ancient Orthodox land of Georgia, in order to offer our heartfelt prayer with "one mind and one mouth" to the Bestower of all blessings, our Lord and Saviour, to the Most Pure Mother of God and to God's holy saints, for the prosperity and salvation of the pious faithful of Georgia and Russia, for the Holy Georgian Orthodox Church, for the Holy Russian Orthodox Church, for our great Soviet land and the peoples who dwell therein and for peace throughout the world.

We have begged the Lord of Heaven and Earth, our Saviour Jesus Christ, to hear our fervent prayers for the Holy Georgian Autocephalous Orthodox Church, and through the prayers of St. Nina, Equal to the Apostles, the Enlightener of Georgia, to send down His heavenly blessing and great mercy upon her faithful children and upon her Primate, His Holiness and Beatitude Catholicos-Patriarch Iliya II, who, through Divine Providence and the will of the 12th Local Council of the Holy Georgian Church, was called upon in December 1977 to become Catholicos-Patriarch of All Georgia, and ascended the holy Patriarchal Throne after the blessed death of His Holiness and Beatitude Catholicos-Patriarch David V.

We had the joy, along with the members of the hierarchy, clergy and laity accompanying us, of being present, on the invitation of our Sister Church, at the Local Council of the Georgian Church, which took place in the Sion Cathedral of the Dormition in Tbilisi, and at the enthronization of your dearly beloved Holiness and Beatitude in

the Patriarchal Cathedral of the Twelve Holy Apostles (Sveti-Tskhoveli) in Mtskheta, the ancient capital of Georgia.

Today, too, we would like to express congratulations and good wishes from the bottom of our hearts, and together with God's people, gathered here in this holy temple, to express our profound gratitude at your undertaking this journey to come and visit us, for your brotherly love in Christ and for the Divine Liturgy concelebrated and the prayers that we have offered up together.

At Divine Liturgy we partook of the Most Holy and Pure Body and Blood of our Lord, God and Saviour Jesus Christ; in this way we bore witness once again to the unity of the Orthodox faith and tightened the bonds of sisterhood and love that bind our two Local Churches.

On this sacred day of our concelebration of the Liturgy and common prayers, let us praise and thank the Lord Who has given to the Georgian faithful in the person of Your Holiness and Beatitude a worthy pastor, meek, gentle, righteous, chosen in the image of the Church Primate, envisaged by St. Paul, a worthy helmsman to steer the ship of the Church through the sea of life along the true path of Christ's commandments.

Now is the moment to bear witness not only to the existence of the warmest relations between our Sister Churches, but also of the genuine friendship, brotherhood and cooperation that exists between the Georgian and Russian peoples, as among all the peoples of our great and multinational Motherland, who work together inspired by this friendship for the good of our socialist state.

As we thank God for all His great mercies, we offer our heartfelt prayers for the further growth of sisterly relations between the Georgian and Russian Orthodox Churches, for the good estate of both our Churches, to strengthen Orthodox unity, for the welfare of our beautiful country, and to establish a lasting and just peace on earth.

Delivered in the Patriarchal Cathedral of the Epiphany after Divine Liturgy on Sunday, March 5, 1978.



His Holiness Patriarch Pimen and His Holiness and Beatitude Catholicos-Patriarch Iliya II with hierarchs of the Russian and Georgian Churches during Divine Liturgy in the Patriarchal Cathedral of the Epiphany on March 5, 1978



His Holiness and Beatitude Catholicos-Patriarch Iliya II with hierarchs of the Russian and Georgian Churches during divine service in the episcopal Cathedral of St. Nicholas and the Epiphany in Leningrad on March 1, 1978 (see p. 11)



Church of the Resurrection
Rabat, Morocco. Upper left
photo: general view of the
church; right and central pho-
tos: interior of the church;
bottom left photo: the rector
Archpriest Nikolai Zakharov
conducting a panikhida for
the deceased members of the
Russian clergy and laity at the
European Cemetery in Rabat
(see p. 1)



Archbishop Iosif of Ivano-Frankovsk and Kolomyia officiating at divine service in Kolomyia, 1977
 (below: interior of the Church of St. Michael in the village of Maidan, Ivano-Frankovsk District (see
 "Ivano-Frankovsk Diocese")





His Holiness and Beatitude Catholicos-Patriarch Iliya II responding to the welcoming address of His Holiness Patriarch Pimen after Divine Liturgy in the Patriarchal Cathedral of the Epiphany on March 5, 1978 (see p. 11)



Members of the Holy Synod Commission on Christian Unity and Inter-Church Relations in session on February 22, 1978, at the Moscow residence of the chairman, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe

Your Holiness and Beatitude, I am well aware, as are many of the hierarchs, clergymen and laymen of our Church, of your selfless and fruitful labours for the good estate of the Georgian Orthodox Church, to develop sisterly relations between the Georgian and Russian Orthodox Churches and their manifold cooperation, to strengthen the unity of Holy Orthodoxy, to increase Orthodox contribution to the ecumenical movement and to work for

peace which was behested to us by Christ our Saviour. In recognition of Your Holiness and Beatitude's outstanding work in these fields we invest you in the ecclesiastical Order of St. Vladimir, Equal to the Apostles, 1st Class.

Long may Your Holiness and Beatitude reign!

Health and long life to the hierarchs, priests, deacons and faithful children of the Georgian Orthodox Church!

His Holiness Patriarch PIMEN's Speech

Your Holiness and Beatitude, our beloved brother in the Lord and fellow-servant Iliya, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi,

Respected Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, Vasilii Grigorievich Furov,

Your Eminences and Graces,
Most worthy fathers and brothers,
Dear guests,

Thanking God for His ineffable mercies, we rejoice with all our heart at the arrival of Your Holiness and Beatitude and of your companions here in the jurisdiction of the Russian Orthodox Church, and we extend to you and all those invited to this reception, given in your honour, a heartfelt welcome.

We treasure the vivid memories of our visit to Georgia in December 1977, when together with our companions we were pleased to be guests at the 12th Local Council of the Georgian Orthodox Church and at the enthronization of Your Holiness, and we enjoyed your warm hospitality, for which we would like once more to express our gratitude.

While we were in Georgia for the council and Your Holiness's enthronization, we welcomed the opportunity of congratulating you upon your election and installation upon the ancient throne of the Most Holy Georgian Orthodox Church, and of conveying greetings of

peace and love and good wishes to the plenitude of your Church from the Russian Orthodox Church and from all her faithful children.

Today we have the pleasure once again of congratulating Your Holiness on these important events not only in your own life and in the life of the Georgian Catholicosate which you now guide, but in the whole life of contemporary Orthodoxy.

With profound satisfaction we note the sisterly relations between our two Local Churches, the Georgian and the Russian, and the friendship that exists between our pious and believing peoples. As part of the Holy Orthodox Church, Universal in extent and Conciliar in essence, our Local Orthodox Churches work in fraternal cooperation and each of them makes what contribution she can to the consideration and resolution of pan-Orthodox, pan-Christian and peacemaking problems.

We believe the cooperation between our Churches will grow during Your Holiness's reign, a goal which we ardently desire and for which we pray to God.

These close links between the Georgian and the Russian Orthodox Churches, as well as those with our other Sister Churches, are particularly necessary today. Today Orthodoxy faces a multitude of questions which will be resolved only through unanimity, concord and mutual love.

As we are all aware, the task now facing the Orthodox Plenitude is the

Delivered at the reception given in honour of His Holiness and Beatitude Catholicos-Patriarch Ilya II of All Georgia on March 5, 1978.

preparation for the Holy and Great Council of the Eastern Orthodox Church which is to be held, and which will examine and resolve a number of the most important current issues in the life of the Church. For the coming council to be to the glory of Orthodoxy and for its acts to bring a life-giving stream into Orthodoxy today, much work lies before the Local Orthodox Churches. During the thorough work of preparation for the council we must discover and eliminate all the barriers that have grown up between Orthodox Sister Churches, through multilateral or bilateral means.

We are pleased to note that in the process of preparation for the council, pan-Orthodox unity is being strengthened and the spirit of mutual love, sobornost, respect, and mutual honour, revealed, and that ways are being sought to solve the problems that exist in inter-Church relations.

In our ecumenical age the Local Orthodox Churches are called to work in the World Council of Churches and to cooperate with other ecumenical organizations whose aim is Christian unity. This cooperation requires agreement among the Orthodox on questions of faith and Church life.

And, finally, the Orthodox Churches cannot and should not stand aloof from mankind's lawful desires in the field of social equality, freedom and a lasting peace. In this respect a happy experience for us was the inter-religious conference which took place last year, and which took as its theme lasting peace, disarmament and just relations among nations. We would like to note that the contribution made by Your Holiness and Beatitude was tangible at this international forum. And your forceful speech against the neutron bomb in

December 1977 in the Trinity-St. Sergiy Lavra bears eloquent witness to your concern for the fate of the world and what ardent peacemakers both you and your Holy Church are.

We believe that through the prayers of St. Nina, Equal to the Apostles, the Enlightener of Georgia, the beloved Georgian Orthodox Church headed by you will increase her labours to the glory of God and for the good of mankind.

We are confident that the friendship and cooperation between the Georgian and Russian Orthodox Sister Churches will grow and strengthen, yielding useful fruit for both our Churches and for our great Motherland.

With these thoughts and emotions we raise our glass to the health and long life of Your Holiness and Beatitude and to your venerable companions, to the prosperity of the Holy Georgian Orthodox Church and to your God-protected flock.

May the Republic of Georgia prosper in peace and goodness, along with the industrious, peace-loving and talented peoples who live within its boundaries!

To the unending friendship of the great family of peoples in the USSR!

To peace throughout the world!



**Bishop Savva preaching in the Mukachevo convent
on April 12, 1977 (see p. 31)**

FRATERNAL VISIT BY THE PRIMATE OF THE GEORGIAN CHURCH

On February 27, 1978, His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia (see *JMP*, 1978, No. 3, about his election and enthronization) arrived in Moscow on an official visit accompanied by the following delegates from the Georgian Orthodox Church: Metropolitan Zinoviy (Mazhuga) of Tetri-Tskaro, Metropolitan Gaioz (Keratishvili) of Urnissi, Metropolitan Grigoriy (Tsertsvadze) of Alaverdi, Bishop Nikolai (Makharadze) of Sukhumi and Abkhazia, Archpriest Guram Shalamberidze, Rector of the Mtskheta Theological Seminary, Archpriest Pavel Kosach, Father Aleksandr Guliashvili, Patriarchal Hypodeacon V. G. Shiolashvili, and Kh. A. Shalakashvili.

The esteemed guest was met by His Holiness Patriarch Pimen, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, Metropolitan Antoni of Minsk and Byelorussia, Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of the DECR, Bishop Iov, Deputy Head of the DECR, and other official figures. Vasilii G. Furov, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers was also present.

That same day, the Primate of the Georgian Church paid a visit to His Holiness Patriarch Pimen at his official residence. Catholicos-Patriarch Iliya invited His Holiness the Patriarch to visit Georgia. The invitation was gratefully accepted.

That evening, His Holiness Patriarch Pimen paid a return visit to the Georgian Primate at the Sovetskaya Hotel.

On the morning of February 28, the Georgian Church delegation left for Trinity-St. Sergiy Lavra. The Georgian Primate was greeted at the Holy Gates of the Lavra to the pealing of bells by Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, Father Superior Archimandrite Ieronim, the Lavra monks, and teachers and students from the Moscow theological schools.

A moleben was held in the Holy Trinity Cathedral before the shrine of

St. Sergiy of Radonezh. After making three prostrations, His Holiness and Beatitude Catholicos-Patriarch Iliya II kissed St. Sergiy's relics; he was followed by all the other members of the delegation.

The guests paid homage at the grave of His Holiness Patriarch Aleksiy in the Church of All the Saints Who Shone Forth in the Land of Russia.

After the moleben in the Church of the Protecting Veil a solemn meeting was held in the MTA Assembly Hall. The rector, Archbishop Vladimir of Dmitrov, delivered a welcoming speech. He read the resolution adopted by the Council of the Moscow Theological Academy and Seminary on February 16, 1978, electing Catholicos-Patriarch Iliya an honorary member of the academy and presented the Georgian Primate with an *honoris causa* degree.

His Holiness Catholicos-Patriarch Iliya conferred the Order of St. Nina 2nd Class on Archbishop Vladimir and Archbishop Vladimir on his part presented an icon of Christ the Saviour to Catholicos-Patriarch Iliya.

In the morning of March 1, His Holiness and Beatitude Catholicos-Patriarch Iliya II accompanied by the Georgian delegates, arrived in Leningrad, where they were warmly greeted by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe; Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary; Bishop Meliton of Tikhvin, and representatives of the Leningrad clergy and laity.

His Holiness Catholicos-Patriarch Iliya, the delegates and the welcoming party attended Divine Liturgy in the domestic chapel of His Eminence Metropolitan Nikodim, who gave a reception in honour of the Georgian Primate afterwards.

That evening, His Holiness Patriarch Iliya and his suite were ceremonially welcomed by the clergy and parishioners of the Cathedral of St. Nicholas and the Epiphany. At Vespers the Georgian Church hierarchs read the Akathistos to St. Nicholas the Miracle Worker with Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan

Archbishop Leonid of Riga and Latvia welcoming the Primate of the Georgian Church in the episcopal Cathedral of the Holy Trinity at the Convent of the Trinity and St. Sergiy, Riga, March 3, 1978

Antoni of Minsk and Byelorussia, Archbishop Kirill of Vyborg, Bishop Meliton of Tikhvin, and Bishop Antoni of Stavropol and Baku.

Metropolitan Nikodim delivered a welcoming address to the Primate of the Georgian Church, and presented him with an icon of the Saviour and an Iberian icon of the Mother of God.

The Georgian Primate replied, expressing his profound gratitude to Metropolitan Nikodim and noted the latter's outstanding services in ecclesiastical affairs, as well as in peacemaking and in the ecumenical field.

On March 2, the Georgian guests visited Leningrad churches: the Cathedral of the Transfiguration where they prayed before the revered icons of our Lord "Not Made by Hands" and of the Mother of God "Consolation of All the Afflicted"; the Church of St. Vladimir; the Church of St. Serafim of Sarov in Serafimovskoe Cemetery (where victims of the Leningrad blockade are buried—approximately half a million people, among them many Georgian soldiers). His Holiness and Beatitude kissed the icon of St. Serafim containing his holy relics, and then offered up a prayer in the sanctuary for the repose of the souls of those buried in Serafimovskoe Cemetery.

That same day the Georgian delegation visited the Piskaryovskoe Cemetery, where 470 thousand victims of the Leningrad blockade are buried in common graves. After laying wreaths at the eternal flame and at the foot of the Motherland Monument, His Holiness and Beatitude blessed the graves, each of them a memory to the living, and for believers—a prayerful commemoration.

A solemn meeting was held at the Leningrad theological schools in honour of the esteemed guest.

His Holiness and Beatitude Catholicos-Patriarch Iliya II conferred the Order of St. Nina, 1st Class, on Metropolitan Nikodim, the Order of St. Nina, 2nd Class, on Archbishop Kirill, and



the Order of St. George the Victorious, 2nd Class, on Bishop Meliton.

In the evening of March 2, the Georgian Church delegation attended the Akathistos to St. Aleksandr Nevsky in the Cathedral of the Holy Trinity at the St. Aleksandr Nevsky Lavra.

On March 3, the esteemed guest arrived in Riga, where he was met by Archbishop Leonid of Riga and Latvia, accompanied by representatives of the clergy and laity. P. I. Liepa, representative in the Latvian SSR of the Council for Religious Affairs of the USSR Council of Ministers, was also present.

The Georgian guests visited the Cathedral of the Holy Trinity at the Trinity-St. Sergiy Convent. After a short moleben, Archbishop Leonid told the guests about the cathedral and its shrines, among which the Iberian icon of the Mother of God is particularly revered. He delivered an address to the Georgian Primate and on behalf of the clergy and believers of Riga diocese presented him with a processional cross executed by Latvian craftsmen in the old Russian style.

His Holiness Patriarch Iliya turned to Vladyka Leonid, saying: "I came here with a feeling of deep gratitude



remembering all the goodness and kindness I experienced during my student years when you were Assistant Rector of the Moscow Theological Academy”.

The Georgian delegation entered the convent's St. Sergiy Church to the singing of the troparion to St. Sergiy of Radonezh. Patriarch Iliya accepted the prosthora offered to him by the convent's mother superior, Hegumenia Magdalina, and kissed the revered Tolgskaya icon of the Mother of God and St. Sergiy's relic.

The guests visited other Orthodox churches: the St. Aleksandr Nevsky Church, the Church of the Annunciation (the oldest Orthodox church in Riga, built in 1818), and the St. Vladimir Church in Dubulty (Yurmala) by the sea.

Archbishop Leonid gave a reception in Riga in honour of his Georgian guest in the refectory of St. Sergiy Convent. Apart from the Orthodox clergy of Riga, the reception was attended by Archbishop Janis Matulis of the Evangelical Lutheran Church in Latvia, and Bishop Valerians Zondaks of the Roman Catholic Church in Latvia, Rector of the Riga Theological Seminary.

During the reception, His Holiness

Catholicos-Patriarch Iliya II conferred the Order of St. George the Victorious, 1st Class, on Archbishop Leonid.

In the evening of March 4, His Holiness Patriarch Pimen and His Holiness and Beatitude Catholicos-Patriarch Iliya II officiated together at All-Night Vigil in the Patriarchal Cathedral of the Epiphany in Moscow. During All-Night Vigil Patriarch Pimen conferred the Order of St. Vladimir on each member of the Georgian delegation.

On Saturday, March 5, the Feast of St. Theodore the Tyro the Great Martyr, the Primates of the Russian and Georgian Churches concelebrated Divine Liturgy in the Cathedral of the Epiphany with Metropolitans—Zinoviy of Tetri-Tskaro, Aleksiy of Tallinn and Estonia, Yuvenaliy of Krutitsy and Kolomna, Sergiy of Odessa and Khereson, Gaioz of Urbnissi, Antoniy of Minsk and Byelorussia, Grigoriy of Alaverdi; and Bishop Nikolai of Sukhumi and Abkhazia, assisted by members of the Russian and Georgian clergy.

During Liturgy, His Holiness Patriarch Pimen delivered an address (see p. 8) and conferred the Order of St.

The Moscow Patriarchate Parish of the Resurrection in Rabat

The 50th Anniversary of Its Foundation



In 1977, the 50th anniversary was marked of the founding in Morocco of the first parish community of the Russian Orthodox Church (of the Moscow Patriarchate). But few of the Russians who had suffered the bitter fate of émigrés and had lit the lamp of Russian Orthodoxy on the African continent were alive to celebrate the jubilee.

The community, while suffering trials from without and difficulties within the parish, has preserved its faithfulness to the Mother Church to this day. At the present time the Parish of the Resurrection in Rabat bears witness in Morocco in the name of the Moscow Patriarchate to the Orthodox faith and the life of Russian Orthodox people before our brothers in Christ of the Alexandrian, Coptic, Roman Catholic, Anglican and Protestant Churches and also before Islam.

At the start of the 1920's, Russian émigrés from Bizerte (Tunisia), France,

Yugoslavia and Bulgaria arrived in Morocco in search of work. Metropolitan Evlogiy (Georgievsky; † August 8, 1946), who was in charge of the Russian parishes in Western Europe, sent Hieromonk Varsonofiy Tolstukhin, a former monk of the Valaam Monastery of the Transfiguration, to Morocco to conduct ecclesiastical rites temporarily. Father Varsonofiy was a man of ardent faith and devoted to the work of the Holy Mother Church and a talented organizer. He decided to found a permanent parish in Morocco.

The Russians there had the émigré's meagre means, but with Christian hope in Divine Providence they rallied round the enthusiastic pastor. On May 22, 1927, they met to discuss the organizational problems of the future parish.

On October 25 of the same year, the first meeting of the new parish community took place. The parishioners solemnly declared their allegiance to the Mother Church under the omophorion of Metropolitan Evlogiy Georgievsky

Vladimir, 1st Class, on the Primate of the Georgian Orthodox Church.

His Holiness and Beatitude Catholicos-Patriarch Iliya II conferred the Georgian Orthodox Church's two highest orders on His Holiness Patriarch Pimen—the Order of St. Nina, 1st Class, and the Order of St. George the Victorious, 1st Class.

Addressing the Russian Church Primate, Catholicos-Patriarch Iliya said: "Your Holiness, I came here with a feeling of deep gratitude for the love which you showed our Church and myself by your presence at my enthronization in Mtskheta.... I have come to bow to St. Aleksey and to all the Saints Who Shone Forth in the Land of Russia, and to seek their blessing for my forthcoming patriarchal service."

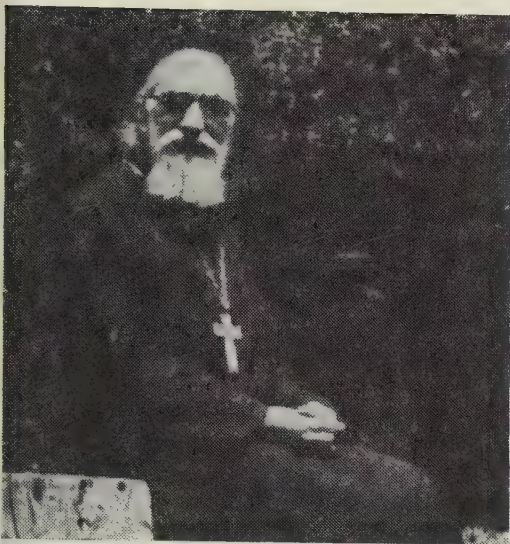
Speaking of Russo-Georgian religious and cultural relations, dating back to

the 12th century, Catholicos-Patriarch Iliya noted the age-old fraternity between the Russian and Georgian peoples.

That same day, the Primate of the Russian Orthodox Church held a large reception in honour of the Georgian Primate which was attended by high staff members of the synodal institutions, representatives of the Moscow clergy, and other guests. The reception was also attended by Vasilij G. Furov, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers. His Holiness Patriarch Pimen made a speech (see p. 9). Catholicos-Patriarch Iliya replied with a speech filled with brotherly feelings and warm friendship. Vasilij G. Furov also spoke at the reception.

On March 6, the Georgian Church delegation left for Tbilisi.

VALENTIN NIKITIN



Archimandrite Varsonofiy

and established as the foundation of their parish life and activity faithfulness to the traditions and precepts of the Russian Orthodox way of life.

Russian people, scattered about various towns of the country (Rabat, Meknes, Marrakesh, Fès, Khouribga), began to collect donations for the building of the church. Divine services were temporarily held in wooden barracks fitted out as a church which had been handed over to the émigrés by the French authorities.

Metropolitan Evlogiy informed His Beatitude Pope and Patriarch Meletios of Alexandria of the wish of the Russians in Morocco to have their own church and priest and received a favourable reply from His Beatitude. Since then warm brotherly ties have been formed between the Greek and Russian clergy in Morocco and they continue to this day.

Around 1930 there arrived in Morocco Father Avraamiy in the capacity of priest in Khouribga and Father Aleksandr Tyumenev to the position of reader in Rabat. Services, which had till then been irregular, were now held in Rabat daily in the morning and evening, in Khouribga—daily, and in Casablanca, in a private house rented for the purpose—twice a month. The priests travelled to other inhabited parts of Morocco to visit Russians at their request.

At the same time the Orthodox Russians did not break off their efforts towards the creation of a church centre in Rabat. Of inestimable value was the contribution of A. Stefanovsky of good memory, now deceased, who did not only labour in person, but also donated the money he had saved with difficulty and with this money the bell tower was built. A. L. Silman, now living out his life in Marrakesh, and B. Znamerovsky, who is in Italy, both contributed no mean effort towards the creation of the parish life.

God's blessing on the parish under formation in Morocco came in an unexpected way. It is said that one day Father Varsonofiy was invited to the house of the rich Arab, Dzhibli, who was married to a Russian. The master of the house was seriously ill and dying. After the holding of a moleben a crisis came on and the man recovered. As a sign of his gratitude, Dzhibli donated a plot of land to the Russian community and drew up documents in accordance with Moroccan law. A wondrous occurrence indeed! And to this day it bears fruit: the Muslim Arabs who live nearby regard the Russian Church with great respect.

The funds collected with difficulty made it possible to build a church in simple Arabian style, with an iconostasis and icons, painted by a local Russian on canvas and plywood. The bell tower, mentioned above, was built on later.

In 1932, on the Feast of the Presentation of the Blessed Virgin, Metropolitan Evlogiy, who had come from Paris, consecrated the single-altar church in honour of the Resurrection of Christ. The consecration was attended by representatives of the civil authorities and Christian communities. Local papers reported the event.

Father Nikolai Shkarin, who arrived in Morocco in 1933, helped form the church choir. Father Nikolai left behind him with the parishioners a good memory of Russian simplicity and modesty. He finished his path through life in Paris.

A parish was founded in Tangier where services were held regularly, even if not daily. Services were also held in three other cities: in Khouribga,



Archimandrite Mitrofan

Rabat, and Casablanca. The churches and the activity of the pastors gave people the possibility of communion, reminded them of the Motherland and the spirit of their national culture was reborn in the parishioners. Catechism lessons, charitable evenings and traditional Russian tea-drinking in the parish house gave the parishioners pleasure and comfort.

The attack of fascist Germany on the Motherland united all the parishioners in their patriotic efforts.

The parish suffered hardship after the end of the World War II, with the arrival in Morocco of so-called displaced persons who under the influence of anti-Soviet propaganda decided to break away ecclesiastically and built their own church in Casablanca. The split lasted until March 1956, when Morocco was proclaimed independent and these people left the country. The sensible policies of King Mohammed V of Morocco allowed the ecclesio-parish life to continue.

After the decease of Archimandrite Varsonofiy, Archimandrite Mitrofan

Yaroslavtsev, who had till then served in Khouribga, became the rector of the Church of the Resurrection in Rabat. Father Mitrofan had a keen understanding of the destiny of the Russian Orthodox Church and her small branch in Morocco. In his correspondence with the Karlowtsy priest in Casablanca he stated convincingly, and in a spirit of truly pastoral concern, explained the current tasks facing the Mother Church, wrote about her salutary mission, about the grace of God which "completheth that which is wanting" and leads the faithful children of the Church along the paths of history to the Kingdom of Heaven bequeathed us by the Saviour of the World. Archimandrite Mitrofan translated into life the primatial behests of his beloved Patriarch Aleksey with filial devotion.

Father Vasilii Solnyshkin served in the parish for a while. He greatly assisted the strengthening of Church life with the issue of a parish newsletter. Alongside news and information about parish life, sermons and schedule of services, there was also news of the Church life of the Moscow Patriarchate and other Christian Churches.

Remarkable reminiscences have survived about the two following priests of the Church of the Resurrection in Rabat.

Archimandrite Vladimir Balin, in his own words, had not formerly even thought about monkhood. He was a sociable man, full of the joy of life, and active, who had worked for a long time in the house of the French aviator and writer Antoine de Saint-Exupéry. The prophetic words of Bishop Nikolai Eremin (subsequently metropolitan) that the future had monkhood in store for him, Father Vladimir did not take seriously prior to being appointed priest in Rabat.

By that time in Morocco many of the founders of the parish had already passed away. Many had left for other countries, in particular for France. The number of Russian parishioners began to diminish. Father Vladimir turned to Orthodox people of other nationalities and intensified brotherly contacts with Roman Catholics and Protestants. Orthodox Greeks, Serbs and Romanians began to invite him to conduct occasi-

onal offices. Soon everyone started to call Father Vladimir their pastor.

In the time of Father Vladimir the church, the sacred vessels and the vestments were renovated. It was only serious illness that separated him forever from his Moroccan parishioners. He died in 1976 in Paris and was buried in the Saint G  n  vi  ve-d  s-Bois Cemetery.

Archpriest Aleksandr Belikov was professor of philosophy in Belgrade up to the start of his pastoral ministry.

Having taken over the Parish of the Resurrection after Archimandrite Vladimir, Father Aleksandr proved himself an ascetic and man of prayer. He celebrated Divine Liturgy every day. Although in character he differed from his predecessor, as spiritual guide and teacher, however, he, like Father Vladimir, displayed his best pastoral qualities. To this day many recall the crystal clear nature of Father Aleksandr and his spiritually elevated exhortations. Those who came to him he addressed in terms of endearment. Like the well-known inimitable manner of addressing people of St. Serafim of Sarov, these endearments showed people the necessity for gentleness in a Christian and won people over with the high worth of Christian meekness and brotherly love.



An ecumenical prayer in the Resurrection Church in Rabat

Father Aleksandr died in 1974 in Belgrade and was buried there.

The brief service of Father Ioann Sidun was marked by an intensification of ecumenical activity in the parish.

In the European Cemetery in Rabat there is a chapel vault in which the founders of the parish and Archimandrites Varsonofiy and Mitrofan who served in it are buried. The chapel is carefully looked after; a lampada burns there always and services for the dead are held for the Russians buried in it and in the cemetery. Once a year, sometimes oftener, the priest visits the Russian graves in Casablanca, F  s, Safi, Marrakesh and in other towns of the country and holds panikhidas there. The blessing of the Mother Church rests on her departed children to this day.

In 1972, by a decision of His Holiness Patriarch Pimen and the Holy Synod of the Russian Orthodox Church the Parish of the Resurrection in Rabat was transferred into the direct charge of the Head of the Department of External Church Relations of the Moscow Patriarchate (at present—Metropolitan Yuvenaliy of Krutitsy and Kolomna) and Archpriest Nikolai Zakharov was sent from the Soviet Union to serve as pastor in Rabat. By that time Father Aleksandr Belikov and Father Ioann Sidun were unable to make long journeys about the country to visit members of the parish. And although the pastoral activity of Archimandrite Vladimir Balin had consolidated the parish, a more active management of the parish life was required.

Back in the first years of the existence of the parish Archimandrite Varsonofiy once said: "Russian Orthodoxy will shine forth on this spot and the Church of the Resurrection will unite many nationalities." And in actual fact today the faithful of the Ethiopian and Coptic Churches come constantly to the church to pray. Not only Orthodox Christians worship here but also all who have come to love Orthodoxy, its dogma, divine service, and pious life.

The association of Russians in Morocco, founded in the beginning of the 1920's, is nowadays the basis for the legal recognition by the Moroccan state authorities of the property and ju-



Sanctuary servers of the Resurrection Church

dicial status of the patriarchal parish community.

The civil authorities are courteous and attentive to the representatives of the Russian Orthodox Church in Morocco.

There was a time when the place where the church stands was in the suburbs and orange groves flourished. Now the city boundaries have expanded considerably. The church with its wide cupola is surrounded by a garden with flower beds which were laid out with love by the parishioners. The church and bell tower are whitewashed. The faithful gather for services to the pealing of bells.

In the 1930's a small house was built in the garden. Recently, new stone office premises have been added on to it. The whole garden plot is surrounded by a stone wall, which is at present being repaired and heightened. In 1975, the church and parish house were thoroughly repaired. The wiring which had seen 40 years of service was replaced. The interior of the church was also

whitewashed. This is convenient, especially if you take into account the damp oceanic climate and the plentiful winter rains and fogs.

Financial contributions towards the repair of the church were made not only by the members of the parish and the Russian society, but also by all those who visit the church and to whom it is dear. The Moscow Patriarchate also assists the parish.

The administration of the parish is tireless in its voluntary labour for the parish. A fine choir of Roman Catholics and Protestants who love Orthodox singing was organized for the Feast of the Resurrection of Christ (the patronal feast). Mr. Nedelek has fulfilled the duties of precentor for several years running.

The joining of Roman Catholics, Protestants and Orthodox in a Russian Orthodox choir is a fine example of ecumenical cooperation.

Metropolitan Parthenios of Carthage, who celebrated in our church in the spring of 1977, and the clergy of the Greek colony in Morocco praised highly the hymns of the Divine Liturgy sung by the choir to the music of A. A. Arkhangelsky.

The parishioners of the Russian church have already had more than one opportunity of direct communion with the Mother Church in Russia. In 1965, 1976 and 1977 small groups of pilgrims from the parish have venerated at the ancient shrines of Russia. How many strong and deep impressions remained afterwards: "My, as though we were in Heaven! It means that there is salvation in this world too!"

Not all services in the Church of the Resurrection are attended by a multitude of worshippers. But it is always a joy to see the warmth and sincerity of Christian communion of those who come to worship in our church. Serbs, Bulgarians and Romanians find there Orthodox worship truly celebrated and kindred in spirit. Roman Catholics of the Melchite rite are attracted to the Church of the Resurrection not only by the Eastern rite which is familiar and close to them (services are held in Church Slavonic, Greek and French), but also by the high examples of Christian life of the Spirit-bearing ascetics;

Metropolitan Nikodim's Visit to Morocco

European travellers sometimes call the Kingdom of Morocco "the land of the burning sun and cold climate". In November 1977 the weather in Morocco was unusually friendly: After the summer heat, the nights were foggy, but in the morning the sun dispersed the fog and did not burn, but warmed in a gentle, un-African way.

It was precisely this period of last year that meant so much to the Parish of the Resurrection of the Moscow Patriarchate in Rabat not only for the mildness of the weather but also for the memories associated with the founding of the parish 50 years ago in October-November 1927. (Information about the Parish of the Resurrection is given in the present issue of the journal.)

The visit of Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations, to the parish on November 12-13 tremendously enhanced the jubilee.

Metropolitan Nikodim arrived in Morocco on an unofficial visit; however, his arrival aroused the interest of the local national public, the press, television and Muslim circles, which speaks

well of the possible favourable results for mutual understanding between Christianity and Islam in this country.

The visits over the past years from the USSR to Morocco of Mufti Ziyaut-dinkhan ibn Ishan Babakhan, Head of the Muslim Religious Board for Central Asia and Kazakhstan, have laid the foundation for closer contacts between the believers of the Soviet Union and Morocco. The same end of establishing friendly relations with the Muslims of Morocco is served, albeit on a smaller scale, by the Parish of the Resurrection in Rabat.

On the morning of November 12 the steamer *Karelia* docked in the port of Casablanca. Metropolitan Nikodim was met by A. O. Sorokin, USSR Consul General in Casablanca; Yu. P. Chepik, USSR Consul in Rabat; Archimandrite Savva Karras, Rector of the Annunciation Church of the Alexandrian Patriarchate in Casablanca; Archpriest Nikolai Zakharov, Rector of the Parish of the Resurrection in Rabat; Father Jean Bosceau, Apostolic Vicar General of the Roman Catholic Church in Morocco (Archbishop Jean Chabbert of Rabat was away in Tunisia for the Episcopal Conference of the Roman Catholic Church of the countries of Maghreb),

of Russian Orthodoxy, especially those set by Sts. Serafim of Sarov and Sergiy of Radonezh. Nuns of the Roman Catholic convent in Taserta (on the edge of the Sahara) have painted two icons of the deeply revered saints for the Church of the Resurrection.

Every year in Morocco an Ecumenical Week is held when Orthodox, Copts, Roman Catholics, Anglicans and Protestants gather together for prayer. In 1974, Bishop Pachomios, of the North African dioceses of the Coptic Church, came to Morocco. He celebrated Divine Liturgy in Rabat and led ecumenical prayers in the Church of the Resurrection.

The rector of the church with the active support of the local ecumenical circles, and also with the participation and support of Archbishop Jean Chab-

bert, of the Roman Catholic Church in Rabat, holds several meetings during the year, at which information about the theology and liturgical life of the Russian Orthodox Church is imparted, slides shown and Orthodox church singing are performed. In Tangier, besides such meetings, Divine Liturgy has been celebrated more than once at the request of the Roman Catholic Archbishop Carlos Amigo Vallejo and the Anglican Canon John Moody. Such services are attended not only by the Orthodox, but also by Roman Catholics, Copts, Anglicans and Protestants.

The life of the Russian patriarchal community in Rabat burns with the inextinguishable flame of Orthodox faith and Christian hope in Divine Providence for its future.

Archpriest NIKOLAI ZAKHAROV



Metropolitan Nikodim, the rector, Archpriest Nikolai Zakharov, guests of honour and parishioners at the entrance to the Resurrection Church

and Father Shedano; the V. Rev. Canon Green, rector of the Anglican church in Casablanca, Mr. Belvez, the representative of the Reformed communities in Morocco; M. D. Sheremetieva and V. A. Krasilnikov, representatives of the Parish of the Resurrection, and from the Orthodox of Casablanca—R. N. Antonov. Also present were V. S. Kurov, the representative of the USSR Ocean Fleet in Morocco, and staff members of the Soviet consulates.

Metropolitan Nikodim put up at the Tur Hassan Hotel. There are some notes referring to the fact that in 18th century some merchants from Russia visited Morocco. But Moroccans could never call Russians colonizers. Relations between Russians and Moroccans had never darkened. Metropolitan Nikodim's visit passed in an atmosphere of friendship and cordiality.

At one of the press conferences the King of Morocco Hassan II spoke with

great sympathy for the Russian people and its culture.

Soon after his arrival in Rabat, Metropolitan Nikodim paid a visit to His Excellency D. P. Goryunov, USSR Ambassador to Morocco.

Metropolitan Nikodim was received by Mr. Ramsi, Minister of Khabusi and Islamic Affairs. Ambassador D. P. Goryunov, Mr. Moshrafi, Director of the Cabinet of Ministers, T. G. Karakhanov, First Secretary of the USSR Embassy, and Archpriest N. Zakharov were also present.

The conversation, lasting about an hour, passed in a friendly atmosphere over a cup of the traditional mint tea. The minister outlined the spiritual, cultural and social prerequisites for the strengthening of contacts and friendly links between the peoples of the Soviet Union and Morocco. He also said that in the Soviet Union there were many religious monuments dear to Muslims, and remarked on the growing interest of Moroccan cultural and social circles

in the spiritual heritage of the Russian Orthodox Church.

Metropolitan Nikodim also visited the mausoleum where the founder of modern Morocco, Sultan Sidi Mohammed ben Yusuf (Mohammed V), is buried. After his death in 1961 his son, the present King of Morocco, Hassan II, had built the mausoleum.

Metropolitan Nikodim observed a minute of silence in honour of Mohammed V. Then His Eminence looked round the museum adjoining the mausoleum, the Great Mosque (the Moroccans consider it to be finer than the famous mosque in Granada, Spain). Ambassador D. P. Goryunov, Consul Yu. P. Chepik and Archpriest N. Zakharov accompanied the metropolitan. The assistant curator of the mausoleum, Mr. Jazzani, gave a guided tour. The visit to the mausoleum was broadcast over the national television. Metropolitan Nikodim signed in the "Golden Book" for distinguished visitors.

Luncheon was given in the residence of the Roman Catholic archbishop, the Most Reverend Jean Chabbert, on his behalf and on behalf of the Moroccan Ecumenical Council. The whole Roman Catholic chapter of Rabat and representatives of the Moroccan Roman Catholic magazine *Ensemble* were present. Metropolitan Nikodim was welcomed on behalf of Archbishop Jean Chabbert by Father Jean Bosceau, the Apostolic Vicar General. His Eminence Nikodim answered the questions of those present concerning the Church life of the Moscow Patriarchate, inter-Church and ecumenical contacts, and the Great and Holy Pan-Orthodox Council which is under preparation.

On the same day, Metropolitan Nikodim went sightseeing in Rabat and its surroundings: the minaret "Tur Hassan", the Shellu—a fortress-necropolis (13-14th centuries), the ruins of an old mosque which have survived inside it, the remains of a cemetery, and the ruins of the Roman colony of Sala on the site of the settlement of the ancient Phoenicians.

In the evening, Ambassador D. P. Goryunov gave a dinner in the Soviet Embassy in honour of Metropolitan Nikodim. Among the guests were Mr. Ramisi, Minister of Khabusi and Islamic Af-

fairs of Morocco, Mr. Pargash, the eminent scholar and religious and public figure; Mr. Meshrafi, General Secretary of the Ministry of Khabusi and Islamic Affairs; Mr. Bushara, Head of the Department of Cultural Links of the Ministry of Foreign Affairs of Morocco; the official historiographer of the kingdom, Mr. Ben Mansur, Curator of the Mausoleum of Mohammed V; H. E. Panaiotis Relas, Greek Ambassador to Morocco; Mr. Haile Atework, Ethiopian Chargé d'Affaires in Morocco; I. V. Kuznetsov, First Counsellor of the USSR Embassy; T. G. Karakhanov, First Secretary of the USSR Embassy; Consul Yu. P. Chepik; Mr. Tsaros, head of the Greek community in Morocco, and representatives of the Parish of the Resurrection—the rector, Archpriest Nikolai Zakharov, V. V. Bluket and V. A. Krasilnikov.

On November 13, the 24th Sunday after Pentecost, at 9:45 a. m., Metropolitan Nikodim was solemnly met in the Church of the Resurrection by the rector, Archpriest Nikolai Zakharov, to the pealing of the bells. His Eminence Nikodim celebrated Divine Liturgy alone.

It is sometimes hard for us Orthodox who live in the Motherland to understand how much joy is given, when far from the Mother Church, by even the smallest share of the majesty of Divine Liturgy. The Parish of the Resurrection endeavoured to make use of every possibility for the adornment of the service. A cleric served in the sanctuary robed in a stikharion; on the left clerics an amateur choir sang and on the right clerics a choir of 25 under the direction of Mr. Nedelek. Hymns were sung to the music of D. Bortnyansky and A. Arkhangelsky.

The church was thronged with worshippers from the beginning of the service—Russian, Serbian, Greek, Romanian and Bulgarian Orthodox, Copts, Roman Catholics and other Christians. Also present were ambassadors from some Christian countries and ministers of the Moroccan Government—Mr. Ramisi of the Ministry of Khabusi and Islamic Affairs and Mr. M. Khattabi of the Ministry of Information. The Greek Ambassador, Mr. Relas, said that some people wept they were so moved by the magnificence of the Liturgy.



In the Russian Patriarchal Podvorye-Church of St. Aleksandr Nevsky in Alexandria

On his return to Alexandria after the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations (June 1977), Archpriest Ioann Orlov, Exarch of the Moscow Patriarch to the Patriarch of Alexandria and Dean of the Podvorye-Church of St. Aleksandr Nevsky in Alexandria, ARE, visited the Patriarchate of Alexandria and conveyed to the General Epitropos Metropolitan Barnabas of Pelusium heartfelt greetings from Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, told about the life of the Russian Church and shared im-

pressions of the work of the world conference in which His Beatitude Nicholas VI, Pope and Patriarch of Alexandria had taken part.

On August 6, in connection with the decease of His Beatitude Archbishop Makarios, Primate of the Church of Cyprus and President of the Republic of Cyprus, the Exarch visited the Patriarchate of Alexandria once again. Archpriest Ioann Orlov also called on the Consulate General of Cyprus, signed the book of condolences and expressed his deep sympathy to the Consul General, K. Malliotis. On Au-

Archpriest Ioann Orlov greeting Patriarch Nicholas VI of Alexandria in the Podvorye-Church

Metropolitan Nikodim addressed the parishioners and all those gathered in the church. His Eminence Nikodim was welcomed by the chairman of the community, Mr. G. M. Brisin. Then the Vladyka proffered the cross to the worshippers who came up to be blessed and received medallions with the image of St. Sergiy, blessed in the Trinity-St. Sergiy Lavra.

After the end of the service, through the efforts of the parishioners, a reception was held in the churchyard in honour of the eminent guest, which was attended by all those who had been in the church for the Liturgy. During the re-

ception the parishioners had the opportunity of talking with Vladyka Nikodim.

Then luncheon was given at the house of the head of the Greek community in Morocco, Mr. Tsaros, which the parishioners of the Parish of the Resurrection and the Apostolic Vicar General Father Jean Bosceau, attended. The hospitable hosts received the metropolitan warmly and were touched by his simplicity and directness. On parting they asked for his prayers and blessings.

Sent on his way by good wishes, Metropolitan Nikodim left for Casablanca. This city is both western and typically Arabian. At this time of the year it gets

August 7, the 10th Sunday after Pentecost, Divine Liturgy was held in the podvorye-church, followed by a panikhida for his Beatitude Archbishop Makarios.

After the divine service, the dean conveyed the blessing of His Holiness Patriarch Pimen to the parishioners and distributed commemorative crosses and medallions with a depiction of the Mother of God. The dean also conveyed the blessing and good wishes of Metropolitan Yuvenaliy of Krutitsy and Kolomna to the parishioners and told them about the life of the Russian church.

On August 31, a panikhida was held in the podvorye-church for the recently deceased Aleksei Ivanovich Borisov, churchwarden and precentor of our church, who passed away on June 14, 1977, at the age of 88. For his many years of zealous service he was awarded a patriarchal certificate and Order of St. Vladimir, 3rd Class, by His Holiness Patriarch Pimen.

On September 9, the name day of His Holiness Patriarch Pimen, Divine Liturgy and a thanksgiving moleben were held in the podvorye-church.

September 12, the Feast of the Transfiguration of the Relics of St. Aleksandr Nevsky, is the patronal feast of the podvorye church. All-Night Vigil was held on the eve, and on the day of the feast itself, Divine Liturgy and a moleben. The parishioners decorated with flowers the icon of St. Aleksandr Nevsky, painted by K. P. Nikitin, a parishioner.

Over their meal the parishioners shared memories of their arrival in Alexandria, of the setting up of the church in the building of the former Russian Consulate, which still houses it now. They talked of the first meeting with His Holiness Patriarch Aleksiy, who visited Egypt in 1945, and of the acceptance in prayerful communion by the Mother Church of the clergy and parishioners of the Church of St. Aleksandr Nevsky. In the sacristy of the church the letter in the hand of Patriarch Aleksiy himself, dated July 14, 1945, No. 1264, is preserved, enframed and under glass: "I receive with love the clergy and parish of the Aleksandr Nevsky Church in Alexandria into the communion of the Church and into the jurisdiction of the Moscow Patriarch. I invoke God's blessing on all the community and wish it a flourishing future. +ALEKSIY, Patriarch of Moscow and All Russia".

On the same day the dean visited the Greek Cemetery and said a panikhida at the Russian crypt.

On Sundays and on the feasts of the Transfiguration of Our Lord, the Dormition and the Nativity of the Theotokos, as well as the Exaltation of the Holy and Life-Giving Cross, it is customary for Divine Liturgy to be held in the podvorye-church, and on the eve—All-Night Vigil.

Due to the demise of A. I. Borisov the duties of precentor are carried out by P. M. Glagolev. N. I. Petrova and N. V. Poltavskaya also sing in the

church quickly but His Eminence still managed to look round and visit the Greek church. The rector, Archimandrite Lavva, showed him the church and recounted its history. Metropolitan Nikodim sent brotherly greetings to Metropolitan Parthenios of Carthage, in whose diocese the church is located. Then Metropolitan Nikodim left for the port. Consul General A. O. Sorokin, Consul Yu. P. Chepik, V. S. Kurov, the representative of the USSR Ocean Fleet, and M. D. Sheremetieva, the deputy head of the Russian community in Rabat, all came to wish him a good journey. Vladyka Nikodim gave the parish

in Rabat his parting blessing and presented it an icon of the Mother of God.

For the faithful children of the Russian Orthodox Church in Morocco the prayerful communion with Metropolitan Nikodim was spiritually supporting and brought great joy on the days of the jubilee of the parish. This visit revealed to an even greater extent to the parishioners the richness of the Russian liturgical life, and it gave non-Christians the possibility of genuine communion.

Archpriest NIKOLAI ZAKHAROV

Rabat, Morocco



At Divine Liturgy celebrated in the podvorye-church

choir. The duties of housekeeper and of treasurer are performed by E. S. Borisova. A. Zhilkina heads the Inspection Commission and O. P. Pecheneva, a long-standing worker of the church, and T. T. Kravchenko, are members of the church council. They deserve warm

gratitude for their zealous labour. Despite the material and moral difficulties, they have remained faithful to the podvorye-church.

Archpriest IOANN ORLOV
Alexandria, ARE

Annual Convocation at the Odessa Theological Seminary

The most important and special day in the life of the Odessa Theological Seminary is December 13 (November 30)—the Feast of St. Andrew the First-Called.

With the blessing of Metropolitan Sergiy of Odessa and Kherson all the teachers, students and staff gathered in the Assembly Hall at noon on December 10, 1977.

* * *

After the prayer "O Heavenly King", Metropolitan Sergiy announced that, for the Feast of St. Andrew the First-Called, at his recommendation, His Holiness Patriarch Pimen had awarded the rector of the seminary, Archpriest Aleksandr Kravchenko with a mitre, and on the Feast of the Presentation of the Blessed Virgin the mitre had been bestowed on the rector by Vladyka Sergiy. The archpastor warmly congratulated the rector on the high patriarchal award.

Then the Vladyka presented the students of the seminary with festive souvenirs.

The meeting closed with the prayer, "It Is Meet".

At 1 p. m. on December 12 the assistant rector of the seminary, Archpriest Boris Shishko, with the teachers and students in holy orders conducted a panikhida for the deceased teachers and graduates of the Odessa Theological Seminary in the Church of the Dormition at the monastery. All the students and teachers attended the panikhida. The student choir sang under the direction of the precentor and teacher at the seminary, Hieromonk Filaret Kaganodin.

In the evening in the same church, All-Night Vigil was led by Archbishop Ionafan of Kishinev and Moldavia, who was invited to the seminary celebrations by Metropolitan Sergiy.

Representatives of the Moscow Theological Academy and Seminary—Archpriest Vadim Smirnov, a lecturer at the academy; Victor Politkin, a first-year student, and Vasilii Vasilchuk, a fourth-year seminarian; and represen-



Metropolitan Sergiy and Archbishop Ionafan at the thanksgiving moleben in the Church of the Dormition, the Odessa monastery, December 13, 1977

tatives of the Leningrad theological schools—N. G. Teteryatnikov, a teacher at the seminary, Imrich Belejkanich (Czechoslovakia) and Joseph Zamborsky (USA), both students; Aleksandr Ganaba, a first-year academy student, and Orest Chervinsky, a third-year seminarian, all came to the Odessa seminary for the feast.

On December 13, the day of the feast, Divine Liturgy was concelebrated by Metropolitan Sergiy and Archbishop Ionafan, together with the rector of the seminary, Archpriest Aleksandr Kravchenko, the assistant rector, Archpriest Boris Shishko, and the teachers, students and guests in holy orders. Before the Liturgy, Metropolitan Sergiy blessed the students of the 4th year to the office of psalm-readers. During the Liturgy Archbishop Ionafan ordained Vasilii Nos, a third-year "B" seminarian, deacon. Archpriest Aleksandr



Seminary student choir giving a festal concert, December 13, 1977

Kravchenko preached on the theme of the feast.

Before the start of the thanksgiving moleben, Metropolitan Sergiy delivered a homily about the apostolic labours of St. Andrew the First-Called within the confines of Russia, about his heavenly patronage of the Church and land of Russia, and about his special spiritual patronage of the Odessa Theological Seminary.

After the moleben "Many Years" was sung.

At 1.30 p. m., in the Assembly Hall of the seminary, the annual convocation, dedicated to a review of the past 1976/77 academic year, began.

On the presidium were Metropolitan Sergiy; Archbishop Ionafan; Archimandrite Grigorios Mudzuris, Exarch of the Alexandrian Patriarch and Dean of the Alexandrian Holy Trinity Podvorye; Archpriest Aleksandr Kravchenko, the rector; Archimandrite Serafim Tikhonov, Father Superior of the Dormition Monastery; Archpriest Boris Shishko, the assistant rector; Archpriest Vadim Smirnov and N. G. Teteryatnikov, both teachers; Hegumen Palladiy Shiman, a helper to the assistant rector, and Father Vasilii Shestopal, the Secretary of the Seminary Board.

After the prayer "O Heavenly King",

Archpriest Boris Shishko, the assistant rector, delivered his report.

Archpriest Aleksandr Kravchenko, the rector, read his paper dedicated to "The 100th Anniversary of the Birth of His Holiness Patriarch Aleksiy of Moscow and All Russia (1877-1977)".

Archpriest Vadim Smirnov read the letter of greetings from the Moscow Theological Academy and Seminary and presented the Odessa seminary with the icon of the Mother of God, painted in 1813 for the Russian Black Sea Fleet.

Metropolitan Sergiy conveyed his cordial thanks to Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, and to the professors and teachers for the inspiring letter. The whole company sang "Many Years" for the Moscow theological schools.

On behalf of the Leningrad Theological Academy and Seminary, N. G. Teteryatnikov, a teacher, greeted the Odessa Theological Seminary and presented theological books for its library.

Metropolitan Sergiy asked that his heartfelt thanks be passed on to the rector, Archbishop Kirill of Vyborg, and to all the professors and teachers of the Leningrad theological schools. But very recently, said Vladyka Sergiy, we have twice received in this hall Metropolitan

Nikodim of Leningrad and Novgorod, who talked here with our students. This talk, on the current issues of the Orthodox world as a whole and of the ecumenical movement, was very instructive. Kindly convey to Vladyka Nikodim our good wishes for his spiritual and bodily health and strength.

All those present sang "Many Years" for the Leningrad theological schools. Archpriest Aleksandr Kravchenko, the rector, read out the telegrams sent to His Holiness Patriarch Pimen; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe; Metropolitan Aleksiy of Tallinn and Estonia; Metropolitan Yuveliy of Krutitsy and Kolomna; to the venerable hierarchs—the former rectors of the Odessa Theological Seminary.

His Holiness blessed us with a telegram addressed to Metropolitan Sergiy: "I congratulate you on the feast of the Odessa Theological Seminary and pray for the welfare and success of our Eminence and of the administrative and teaching staff, and students of the seminary. And may the blessing of the Lord be upon your labours. Patriarch Pimen."

Many telegrams were received by the

seminary, including one from the members of the Holy Synod.

Metropolitan Sergiy addressed the administrative and teaching staff and students of the seminary with a speech of greetings and then thanked all the guests for honouring the seminary with their presence.

"Many Years" was then sung for all those present.

The convocation closed with the singing of the prayer "It Is Meet".

Then there was a concert given by the seminary student choir under the direction of the teacher of church singing, N. G. Viranovsky.

In the Assembly Hall a group photograph was taken of Metropolitan Sergiy with the seminary teachers and students and the guests.

On the same day in the evening a reception was held at the residence of Metropolitan Sergiy. Those invited were the guests who had attended the annual convocation.

Archbishop Ionafan and the representatives of the Moscow and Leningrad theological schools signed in the Distinguished Visitors Book, thanking Metropolitan Sergiy and the seminary administration.

HEGUMEN PALLADIY SHIMAN,
helper to the Assistant Rector of the OTS

"We Were Uplifted by the Atmosphere of Lofty Spirituality..."

With the blessing of Metropolitan Sergiy of Odessa and Kherson and Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, a delegation from the LTA and LTS, including LTA second-year students Joseph Zamborsky (USA) and Jmřich Belejkanıč (Czechoslovakia), took part in the patronal feast of the Odessa Theological Seminary.

Together with a delegation from the Moscow theological schools we visited churches in Odessa and participated in the seminary's feast.

On December 14, after visiting Odessa's museums, the delegation attended a reception given by the rector, Arch-

priest Aleksandr Kravchenko. Joseph Zamborsky spoke on behalf of the foreign students. He noted the special role of the theological schools: to bring Christ's light to the world, to enlighten the world with the help of God's Word and modern theology, and to prepare pastors for the spiritual guidance of the faithful flock of Christ's Church, the strengthening of the faith and defence of Orthodoxy. St. Paul said: *...faith cometh by hearing, and hearing by the word of God.* The fact that future pastors will go out to preach the Word of God is a result of the profound spiritual work carried on by the professors,

Diocese of Kiev Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, officiated at divine services in Odessa from September 2 to 4, 1977.

On September 20, His Eminence the Exarch celebrated Divine Liturgy and led the festal moleben in the Cherkassy Church of the Nativity of the Theotokos on the occasion of the Feast of St. Makariy of Kanev, Archimandrite of Ovruch, whose holy relics are preserved in this temple. His Eminence was met by members of the church council, and the rector, Archpriest Evgeniy Barshevsky, greeted him with a welcoming address.

On the Feast of the Nativity of the Theotokos, September 21, Vladyka Filaret celebrated Divine Liturgy and led the festal moleben in the church dedicated to the above-mentioned event, in the village of Rokitno, Kiev Region.

On September 27, the Feast of the Exaltation of the Holy Cross, the Divine Liturgy celebrated by the Vladyka in the Kiev episcopal Cathedral of St. Vladimir was attended by a delegation from the Church of England headed by her Primate, Dr. Frederick Donald Coggan. The two hierarchs exchanged greetings.

On October 14, the Feast of the Protecting Veil of the Mother of God, His Eminence the Exarch held Divine Liturgy and festal moleben in the Kiev Convent of the Protecting Veil on the occasion of the convent's patronal feast.

On October 30, the 22nd Sunday after Pentecost, Vladyka Filaret consecrated the Transfiguration Church in the town of Zvenigorodok. At Divine Liturgy held in the newly-consecrated church His Eminence ordained Valeriy Tokman

(graduate of the Odessa Theological Seminary), deacon. The Vladyka preached on the significances of the church and then a thanksgiving moleben was held and "Many Years" sung.

As usual, after each service, His Eminence delivered a sermon and invoked God's blessings upon the worshippers.

Diocese of Chernigov On Easter Monday, April 11, 1977, the patronal feast of the cathedral church, Archbishop Antony of Chernigov and Nezhin celebrated Divine Liturgy (and on the eve officiated at Paschal Vespers and Matins) in the episcopal Cathedral of the Resurrection in Chernigov assisted by the cathedral clergy. The dean, Archpriest Nikolai Shostak, read out the Easter Message of the archbishop at the evening services and the Easter Message of Metropolitan Filaret, Patriarchal Exarch to the Ukraine, at Liturgy. At the end of Liturgy a festal procession was led round the cathedral.

On Easter Tuesday, April 12, Vladyka Antony celebrated Divine Liturgy in the Nezhin Church of St. Basil where he was ceremonially met by members of the church council. At the end of the service, a festal procession was led round the church. Then, to the singing of Paschal hymns, His Grace blessed the worshippers.

On May 22, the 7th Sunday after Easter, Archbishop Antony celebrated Divine Liturgy in St. Nicholas Church in the town of Priluki after officiating on the eve at All-Night Vigil. His Grace was welcomed by the rector, Father Sergiy Tarasov, and members of the church council. After the All-Night Vigil a homily on St. Nicholas was delivered by the Vladyka, at Liturgy—

teachers, and precentors of the theological schools.

"*The Journal of the Moscow Patriarchate*' is read in the United States," J. Zamborsky said further, "where people are interested in the life of the Russian Orthodox Church's theological schools. Your school is growing spiritually. Although it is of modest size, the results of its activity for the glory of the Lord's Church are of great importance for our salvation in the Kingdom of God.

"We were particularly impressed by our visit to the Dormition Monastery and the seminary, and we were uplifted

by the atmosphere of fraternal love and lofty spirituality. We joined in your prayers to St. Andrew the First-Called—the heavenly patron of your theological school. As St. Andrew followed Christ, so you are now following Him and bringing the light of God to the world. We shall unceasingly thank God for your love and remember you in our prayers."

On December 15, our delegation departed for Leningrad with pleasant memories in our hearts.

IMRICH BELEJKANIČ and JOSEPH ZAMBORSKY,
second-year students at the LTA



Archbishop Antony of Chernigov and Nezhin preaching in the Church of St. Basil in Nezhin

by Archpriest Grigoriy Pavlos, Superintendent Dean of the Priluki Church District. Then a festival procession was led round the church.

On May 30, Holy Spirit Day, the Vladyka celebrated Divine Liturgy in the Church of the Three Holy Hierarchs in Priluki where he was wholeheartedly met by members of the church council and cordially greeted by the rector of the church, Archpriest Grigoriy Pavlos. Two choirs—church and amateur—enhanced the beauty of the service with their harmonious singing. The Liturgy was followed by asperges.

On June 25, the eve of the 4th Sunday after Pentecost, His Grace officiated at All-Night Vigil in the cathedral church. The service was attended by the Rev. Gerart Wettig of the Evangelical-Lutheran Church (West Berlin).

The next day, the Vladyka celebrated Divine Liturgy in St. Basil Church in Nezhin.

On July 23, the Feast of St. Antony of the Caves the Miracle Worker, His Grace celebrated Divine Liturgy in the cathedral church, and, on the eve of the feast, conducted All-Night Vigil with the reading of the akathistos to the saint, assisted by superintendent deans as well as members of the clergy of the Chernigov and Sumy dioceses (the Vladyka is temporarily administering the latter). During Liturgy, His Grace ordained Hypodeacon Grigoriy Priputnikov deacon.

A homily on the life of St. Antony was given by Archpriest Vasilii Demidenko, Superintendent Dean of the Chernigov Church District.

The thanksgiving moleben was followed by "Many Years" sung in honour of Archbishop Antony and then best wishes were offered to him on his name day by the clergy and laity of the two dioceses.

Diocese of Chernovtsy

In connection with the decision of Patriarch Pimen and the Holy Synod of March 18, 1977, to translate Bishop Savva of Chernovtsy and Bukovina to the Mukachevo See, His Grace celebrated (on March 20, the 4th Sunday in Lent) Divine Liturgy in the episcopal Cathedral of St. Nicholas and addressed his flock with words of farewell.

On March 25, 1977, in accordance with the above-mentioned decision, Bishop Varlaam arrived at the Chernovtsy See.

In the porch of the cathedral church His Grace was met by members of the church council led by its chairman, V. I. Matichin; inside the cathedral he was welcomed by the dean, Hegumen Nikanor Yukhimyuk, who delivered an address, and by the cathedral clergy, superintendent deans, members of the clergy from other parishes, and a multitude of parishioners. After a short moleben,



Church of the Three Holy Hierarchs in Priluki

Vladyka Varlaam preached a homily. After blessing the members of the clergy and laity the Vladyka proceeded to his residence where he was welcomed with bread-and-salt by Archpriest Vasily Kalutsky, secretary of the diocesan board.

In the evening, on the eve of the Feast of the Glorification of the Theotokos (Akathistos Saturday), the Vladyka conducted Matins with the reading of the Akathistos to the Mother of God in the cathedral; next day, March 26, he celebrated Divine Liturgy and delivered a sermon.

On the following Sundays in Lent, on Lasarus Saturday and Holy Week, Bishop Varlaam officiated and preached in the cathedral church.

On April 10, Easter Sunday, on Easter Week and the following Sundays, the Vladyka conducted divine services in the cathedral church.

On May 4, on the occasion of Mid-Pentecost, His Grace celebrated Divine Liturgy during which he presented Archpriest Petr Buteiko a patriarchal certificate and bestowed upon Father Ioann Perepichka and Father Petr Rusnak kamelaukions. After the Gospel reading, the Vladyka preached on the theme of the feast. When the Liturgy ended the Office of the Small Blessing of Water was conducted.

On May 6, the Feast of St. George the Victorious, Bishop Varlaam celebrated Divine Liturgy in the cathedral church after officiating at All-Night Vigil on the eve. At the Liturgy patriarchal awards were bestowed on Archpriest Avksenty Voznyuk (an ornamented cross), Archpriest Vasily Migaichuk (an epigonation) and Father Petr Chaglei (a kamelaukion). The service

was followed by a homily on the martyrdom of St. George delivered by His Grace.

On the eve of May 9, Bishop Varlaam held All-Night Vigil and the next morning—Divine Liturgy at which patriarchal awards were bestowed upon Archpriest Agafonik Potorak (an epigonation), Father Vasily Pavlyuk (raised to the rank of archpriest), and Father Iliya Knignitsky (a pectoral cross). After the Gospel reading, His Grace preached on the theme of the day and after the Liturgy led Great Panikhida for the soldiers who had laid down their lives for their Motherland. Then a moleben was held and "Many Years" sung.

Diocese of Kalinin On Saturday, June 25, 1977, the Feast of

St. Anna of Kashin (invention of her relics in 1649 and her second glorification in 1909), Bishop (now archbishop) Germogen of Kalinin and Kashin celebrated Divine Liturgy in the Church of Sts. Peter and Paul in Kashin (whose rector is Father Nikolai Manzhosov). His Grace preached on the life of St. Anna, nun and Orthodox grand duchess, who had been patient in adversity and wholly submitted to God's will. The service was followed by a festal moleben with the carrying round the church of St. Anna's holy relics.

With Vladyka Germogen's blessing, the Convocation of the Diocesan Clergy was held on June 27 in the premises of the diocese's administration in Kalinin. Its aim was to make the clergy and laity well acquainted with the Appeal to the Religious Leaders and the Believers of All Religions Throughout the World adopted by the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations. His Grace, who had participated in the World Conference, opened the gathering and read out the appeal. He was followed by a lecture from the Regional Society *Znanie* who familiarized the audience with world development and the present international situation in general.

The convocation concluded its work with the singing of "It Is Meet..."

The convocation was attended by B. V. Shantgail, the representative of the Council for Religious Affairs of the USSR Council of Ministers in the Kalinin Region.

On July 3, the 5th Sunday after Pentecost, Vladyka Germogen celebrated Divine Liturgy in the Church of the Icon of the Mother of God "The Sign" (the village of Ilinskoe, Likhoslavl District), whose rector is Archpriest Vasily Izyumsky. The Vladyka delivered a homily on how the Lord Himself had fulfilled His commandment to love men, for man's soul is far more valuable than the whole of the universe.



**Bishop Germogen with the priests and deacons —
participants in the Convocation of the Diocesan Clergy**

On July 12, the Feast of Sts. Peter and Paul, His Grace celebrated Divine Liturgy in the wooden Church of the Protecting Veil (the village of Ovyi Stan, Likhoslavl District), whose rector is Hegumen Leonid Romanyuk. This church marked its 200th anniversary in 1977. His Grace thanked the hegumen, the members of the church council and the other parishioners for their effort to keep the House of God clean and beautified.

Diocese of Mukachevo By the decision of the Holy Synod, Bishop Savva, formerly of Chernovtsy and Bukovina, was appointed to the ancient See of Mukachevo because of Archbishop Grigoriy's ill health and release from administering the diocese.

In Transcarpathia, Mukachevo Diocese, which is inhabited by the Ukrainians, Russians, Hungarians, Romanians (the majority of the believers are former Greek Catholics who had returned to the fold of their Mother Church—the Russian Orthodox Church) divine service is conducted in Church Slavonic, Hungarian and Romanian. Bishop Savva, a native of Transcarpathia, knows both Hungarian and Romanian, so now many members of the clergy and laity can speak with their archpastor in their own language.

On March 27, the 5th Sunday in Lent, a ceremonial welcome was given to the Bishop of Mukachevo and Uzhgorod at the Mukachevo Episcopal Cathedral of the Dormition which was crowded with worshippers. At Divine Liturgy and the thanksgiving moleben, His Grace was assisted by the superintendent deans of the diocese and the cathedral clergy.

On the feasts of the Lord's Entry into Jerusalem (Palm Sunday) and the Annunciation (which coincided with Maundy Thursday), on Holy Week and on the Feast of the Glorious Resurrection of Christ (April 10), Bishop Savva officiated at divine services in the cathedral church, anointed believers with holy oil and delivered festal homilies. After celebrating Easter service and consecrating the artos he blessed the *paskhi*.

On Easter Monday (April 11), Vladyka Savva celebrated Divine Liturgy in the Cathedral of the Exaltation of the Holy Cross in Uzhgorod. The service was attended by believers from the city and surrounding villages and settlements.

On Easter Tuesday (April 12), the Vladyka officiated at Divine Liturgy in the old Convent of St. Nicholas on Mt. Chernechiya in Mukachevo. He was welcomed with the traditional bread-and-salt and Paschal salutations by Hegumenia Afanasia, mother superior of the convent; its choir, singing Paschal hymns, accompanied His Grace to the convent church where he was cordially greeted by the convent priest, Hegumen Dorimedont. At the Liturgy, during which he ordained Deacon Vasiliy Dumnich, of the Uzhgorod cathedral, presbyter, Bishop Savva was assisted, besides the archpriests (members of the diocesan board) by the convent and parish priests.

At the end of the service, the Vladyka preached on the Resurrection of Christ the Saviour noting especially the ardent faith and selflessness of the Myrrhophore, St. Mary Magdalene Equal to the Apostles. The festal divine service concluded with a procession round the church and the singing of "Many Years".

His Grace held Divine Liturgy in the Mukache-

vo convent also on April 24, the 3rd Sunday after Easter, of the Holy Myrrhophores, and in accordance with local custom anointed the nuns and other worshippers with holy oil after the service.

Diocese of Ivano-Frankovsk The village of Medinya with the Church of the Resurrection lies in a picturesque valley surrounded by forests, 15 km. from the ancient town of Galich. On September 25, 1977, the 17th Sunday after Pentecost, the church bells announced that Archbishop Iosif of Ivano-Frankovsk and Kolomyia had arrived in the village for the consecration of the newly-painted church. Before the Liturgy commenced, Vladyka Iosif consecrated the renovated church. At the Liturgy celebrated before a large congregation His Grace was assisted by the clergy of the Galich Church District and by priests, former rectors of this church.

After the Prayer Before the Ambo, the Vladyka exhorted the worshippers to be loyal to the faith of their forefathers which they had accepted 31 years ago. "All of us," said the Vladyka, "rejoice today at our renovated church which is a convincing testimony to your love for the Russian Orthodox Mother Church, and, the faith of your forefathers. An additional proof of this is your presence here in such great numbers."

"Many Years" was followed by a moleben and festal procession round the church.

The Church of the Protecting Veil of the Mother of God, situated in an old part of the city (locally known as Knyaginin) near the premises of the diocesan board offices, is a domestic chapel of the ruling hierarch (rector Archpriest Bogdan Figol).

On October 16, 1977, the 20th Sunday after Pentecost, the Vladyka consecrated the renovated church and celebrated Divine Liturgy. Among the concelebrants there was Archpriest Stefan Lekhitsky, rector of the church in the village of Maidan, Ivano-Frankovsk District. Father Stefan is very skillful in plaiting ornaments from coloured straw. He adorned his church in this way (see inset in this issue). At the Liturgy His Grace ordained Deacon Mikhail Nikiforuk presbyter.

In his exhortation delivered after the Prayer Before the Ambo His Grace said among other things: "May the renovation of this House of God bring about the renewal of your Christian life, which is the foundation of our spiritual union with God. If we do not oppose injustice, envy and hatred in our lives we cannot be in union with God. You cannot profess your love of your neighbour and at the same time extol the latest weapons. Let us pray for world peace, let

us have peace within our souls, our families, and among ourselves as it has been behested to us by our Lord Jesus Christ.

"In June 1977, the World Conference Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations held in Moscow proclaimed on behalf of its participants from 107 countries: 'No more wars! May the last 23 years of the second millennium be years of peace!'"

On November 21, the Synaxis of St. Michael the Archangel, many believers from nearby villages came to the settlement of Nizhniy Bereziw (Kosov District) to celebrate in prayer the patronal feast of the church dedicated to St. Michael. To the festal pealing of bells, His Grace Iosif arrived in the settlement to consecrate the renovated church (it is noteworthy that in the days of the Uniate not a single hierarch had visited Transcarpathia).

The Vladyka consecrated the renovated church before the Liturgy and then, after the Prayer Before the Ambo, delivered a homily. He called on the worshippers to fulfil invariably Christ's commandments and reminded them of the principal ones that underlie the Christian doctrine—love of God and of one's neighbour. According to St. John the one who hates his brother cannot love God.

The singing of "Many Years" was followed by a moleben and procession round the church.

Diocese of Kazan On February 8, 1977, Tuesday of the Meat-fare week, Bishop Panteleimon of Kazan and the Mari celebrated Divine Liturgy in the episcopal Cathedral of St. Nicholas in Kazan. During the service His Grace ordained Deacon Anatolii Skvortsov presbyter to serve in the Church of the Kazan Icon of the Mother of God in the village of Nurma, Mari ASSR.

On the first four days of the first week in Lent (February 21-24) Vladyka Panteleimon read the Great Penitential Canon of St. Andrew of Crete: on Monday—in the Protecting Veil Church, Tuesday—the cathedral church, Wednesday—the cemetery church, Thursday—the Church of the Kazan Icon of the Mother of God. On Friday, February 25, the Liturgy of the Presanctified Gifts was celebrated by the Vladyka in the cathedral church where he also blessed the *kolivo*.

On March 6, the 2nd Sunday in Lent, Bishop Panteleimon celebrated Divine Liturgy (and officiated on the eve at All-Night Vigil) in the cathedral church. During the service he ordained Hypodeacon Nikolai Siplatov deacon to serve in the Church of the Kazan Icon of the Theotokos in Chistopol.

On March 13, the 3rd Sunday in Lent, the Vladyka ordained Hypodeacon Aleksandr Lysyi at the Liturgy he conducted in the episcopal Cathedral of St. Nicholas.

On April 3, the 6th Sunday in Lent (Palm Sunday), the Entry of Our Lord into Jerusalem, His Grace cordially thanked the warden, Aleksandr Petrovich Abramov, for his zealous labours for the good estate of the Church during Divine Liturgy in the episcopal cathedral.

On April 7, Maundy Thursday and the Feast of the Annunciation, the Vladyka celebrated Divine Liturgy in the cathedral church and at the Lesser Entrance bestowed epigonations—patriarchal awards—on Archpriest Ioann Protashchuk, of the cathedral church, and Archpriest Aleksandr Masharkin, Rector of the Church of the Kazan Icon of the Mother of God in Kazan.

On the glorious Feast of Christ's Resurrection, April 10, His Grace conducted Easter Matins and Divine Liturgy in the cathedral church; during Liturgy he presented Hegumen Anastasiy Metkin the Order of St. Vladimir, 3rd Class—a patriarchal award.

On Easter Monday, April 11, Vladyka Panteleimon celebrated Divine Liturgy in the cemetery church in Kazan and at the Lesser Entrance bestowed patriarchal awards on the rector, Archpriest Valentin Tarasyuk (an ornamented cross) and on Protodeacon Georgiy Davydov (a kamefikon).

On April 12, Easter Tuesday, the Vladyka celebrated Divine Liturgy in the Kazan Church of the Protecting Veil and at the Lesser Entrance presented a episcopal certificate of honour to the rector, Serafima Nikolaevna Vorontsova.

On Easter Friday, April 15, Bishop Panteleimon celebrated Paschal Matins and Divine Liturgy in the Church of the Nativity of the Theotokos in Ioshkar Ola, the Mari capital. At the Lesser Entrance, with the Patriarch's blessing, the Vladyka raised the rector, Father Evgeniy Butyrev, to the rank of archpriest and bestowed on Father Vladimir Yaroshevich a pectoral cross. After the Gospel reading, His Grace preached on the theme of Holy Easter. A festal procession was led round the church at the end of Liturgy.

Diocese of Kirov

On December 7, 1977, the Feast of St. Catherine the Great Martyr, Archbishop Mstislav * of Kirov and Slobodskoi celebrated Divine Liturgy before a large congregation at the Church of St. Catherine in Slobodskoi. After the service a thanksgiving

* After this issue went to the press we received news of the archbishop's death. May he rest in peace!

ing moleben was held and "Many Years" sung.

His Grace delivered a sermon on the life and sufferings of St. Catherine and called on the worshippers to imitate her virtues—steadfastness in faith, great love of God and one's neighbour.

On January 3 (December 21, Old Style), 1978, the believers of the Vyatka area marked in prayer the 350th anniversary of St. Prokopy's death.

On the eve, January 2, at 5 p.m., a moleben was held in the Church of the Blessed Prokopy, the crypt church of the episcopal Cathedral of St. Serafim. All-Night Vigil was conducted by Archbishop Mstislav assisted by the cathedral clergy.

The Divine Liturgy celebrated by Vladyka Mstislav to mark St. Prokopy's 350th anniversary was attended by many pilgrims who had come to commemorate the patron saint of the Vyatka area, a man pleasing unto God. A homily on the life and ascetic feats of the Blessed Prokopy the Miracle Worker was given after the Communion Verse by Archpriest Aleksiy Kryazhevskikh, Superintendent Dean of the Third Church District.

A thanksgiving moleben held after the Liturgy was sung by the cathedral clergy followed by "Many Years". His Grace invoked God's blessing on the worshippers, greeted them with the joy of the feast and exhorted them to emulate St. Prokopy in his humility and the strength of his faith.

On January 8, the second day of Christmas, the Synaxis of the Most Holy Theotokos, Vladyka Mstislav celebrated Divine Liturgy in the Church of St. Catherine (in the town of Slobodskoi) where he was greeted by Archpriest Vyacheslav Sazonov.

The thanksgiving moleben was followed by the singing of "Many Years". Then the Vladyka preached on the need for parishioners to live in Christian love and peace. The latter in their turn cordially thanked their archpastor for his edifying homily, the joy of their common prayer and for the elation the service he had conducted filled them with.

Diocese of Odessa

In September 1976, Metropolitan Sergiy visited the Convent of the Nativity of the Theotokos (near Aleksandrovka, Odessa Region).

The convent, which was founded 51 years ago, prospers with each passing year thanks to the concern of Metropolitan Sergiy and efforts of Hegumenia Alevtina who has ruled the convent for over a quarter of a century. The nuns fulfil their obedience in the convent and cultivate fields and vineyards of a nearby collective farm.

There are two churches in the convent—one in honour of the Nativity of the Theotokos, another

er—of St. Michael the Archangel. Their bells announced the arrival of the metropolitan who was welcomed by Hegumenia Alevtina and Hegumenia Varvara, Mother Superior of the Pükhtitsa Convent of the Dormition.

His Eminence Metropolitan Sergiy attended divine service in the St. Michael Church, blessed the new murals; he also heard the vows of several of the convent nuns.

His Eminence inspected the convent: its living quarters, churches, boiler-house (a central heating system installed in time for the Feast of the Nativity of the Theotokos, their patronal feast, in the apartments and churches), various household facilities, vineyards and the apiary. Then His Eminence visited the convent's cemetery where "Eternal Memory" was sung for the departed nuns of the cloister.

On the Feast of the Nativity of the Theotokos, Vladyka Sergiy celebrated Divine Liturgy in the St. Michael Church during which he ordained Deacon Ioann Demin (a 4th year pupil of the Odessa Theological Seminary) presbyter, and Yaroslav Ivanus (a 3rd year pupil) deacon. Hegumenia Alevtina, the newly-admitted sisters and all the other nuns partook of Holy Communion.

On September 17, 1977, Saturday, Vladyka Sergiy accompanied by the clergy of the episcopal

Cathedral of the Dormition in Odessa arrived in Bolgrad. The Cathedral of the Transfiguration there is one of the most remarkable of architectural monuments. Cruciform, with three sanctuaries—the central consecrated in honour of the Transfiguration, the right-hand—in honour of St. John the Baptist and the left-hand in honour of St. Michael the Archangel, it was built in 1838 and consecrated in October of that same year by Archbishop Dimitriy of Kishinev and Khotin.

In the evening of September 17, His Eminence conducted All-Night Vigil in the Transfiguration Cathedral which was filled with worshippers. Before the service, Vladyka Sergiy was welcomed by members of the clergy and the church council as well as the parishioners.

On September 18, the 16th Sunday after Pentecost, the Vladyka celebrated Divine Liturgy in the above cathedral which was thronged with worshippers not only from the city but also from its neighbouring villages. After the Communion Verse a homily was delivered by the dean, Archpriest Vladimir Skubak; there were many communicants.

After the Dismissal, Metropolitan Sergiy preached a sermon in which he expounded the Lord's Parable of the Talents.



Metropolitan Sergiy of Odessa and Kherson committing the nuns, who had just taken the vows, to the care of their senior sisters at the Convent of the Nativity of the Theotokos (of St. Michael)



Metropolitan Sergiy preaching after the service in the Transfiguration Church in Bolgrad

Diocese of Orel

Bishop Gleb of Orel and Bryansk inspected a number of parishes in the Orel and Bryansk regions. In many churches he visited, divine services were celebrated in accordance with the hierarchical order.

On July 12, the Feast of Sts. Peter and Paul, His Grace celebrated Divine Liturgy in the Church of Sts. Peter and Paul in Bryansk and officiated at Vespers in the church at the settlement of Bezhichi.

On the Feast of the Invention of St. Sergiy of Radonezh's Relics, October 8, Vladyka Gleb celebrated Divine Liturgy after officiating at All-Night Vigil on the eve in the Church of St. Sergiy in Livny. On the occasion of the patronal feast a procession was led round the church.

On October 9, the 19th Sunday after Pentecost, the Feast of St. John the Divine, the Vladyka celebrated Divine Liturgy at the church in Bezhichi.

On the 25th Sunday after Pentecost, November 10, His Grace celebrated Divine Liturgy (and officiated at All-Night Vigil on the eve) in the Church of the Prophet Elijah (the town of Ponezh, Bryansk Region) of which Archpriest Mark Khomkin is the rector.

On November 21, the Synaxis of St. Michael the Archangel, Divine Liturgy was celebrated by Vladyka Gleb (All-Night Vigil was conducted on the eve) in St. Nicholas Church in the town of

Klintsy, Bryansk Region. His Grace was cordially welcomed by the rector, Archpriest Andrei Zhamoitin, and members of the church council.

On November 27, the 26th Sunday after Pentecost, the Feast of the Apostle Philip, the Vladyka celebrated Divine Liturgy in the Church of the Exaltation of the Holy Cross (the town of Sevsk, Bryansk Region) whose rector is Father Nikolai Klimenko.

At every divine service Bishop Gleb delivered a homily.

Diocese of Voronezh

The 3rd Sunday in Lent, March 13, 1977, Bishop Yuvenaliy of Voronezh and Lipetsk, celebrated Divine Liturgy in the Ascension Cathedral in the town of Yelets, Lipetsk Region. At the service His Grace presented the dean, Archimandrite Isaakiy Vinogradov, a patriarchal certificate and patriarchal cross awarded to him on the occasion of the 50th anniversary of his ministry.

On April 11, Easter Monday, Vladyka Yuvenaliy celebrated Divine Liturgy in the morning in the Church of the Nativity of Christ and in the evening, Paschal Vespers and Matins in the Transfiguration Church in Lipetsk.

On April 12, Easter Tuesday, the Vladyka celebrated Divine Liturgy in the morning in the Church of the Nativity of Christ (village of Knyazhaya Baigora, Gryazi District, Lipetsk Region) and in the evening, Paschal Vespers and

Matins in the Protecting Veil Church, the village of Pavlovka, Dobrinka District, Lipetsk Region.

On April 14, Easter Thursday, at Divine Liturgy held in the above church His Grace, with the Patriarch's blessing, raised Father Boris Uzarevich, Rector of the Ascension Church (village Izbishche, Voronezh Region), to the rank of archpriest and bestowed an epigonation on Archpriest Kirill Meleshko, Rector of the Protecting Veil Church in the town of Pavlovsk, Voronezh Region. Father Ioann Ogievich, Rector of the Ascension Church in the village of Novaya Chigla, Voronezh Region, was presented a kamelaukion.

On April 15, Easter Friday, Vladyka Yuvenaliy celebrated Divine Liturgy in the Voronezh Church of the Kazan Icon of the Mother of God and after a festal procession round the church conducted the blessing of water. The next day, Easter Saturday, the Vladyka officiated at Divine Liturgy in the Church of St. Michael the Archangel in the village of Devitsy, Semiluki District, Voronezh Region.

On April 17, the second Sunday after Easter, His Grace Yuvenaliy celebrated Divine Liturgy (and officiated at All-Night Vigil on the eve) in the Resurrection Church (town of Novokhopersk, Voronezh Region) on the occasion of its patronal feast. The festal procession round the

church concluded with the singing of "Many Years". In the evening the Vladyka officiated at Vespers and Matins in the Church of the Nativity of Christ in the village of Kirsanovka, Voronezh Region.

As usual, after each service the Vladyka preached and invoked God's blessing upon the worshippers.

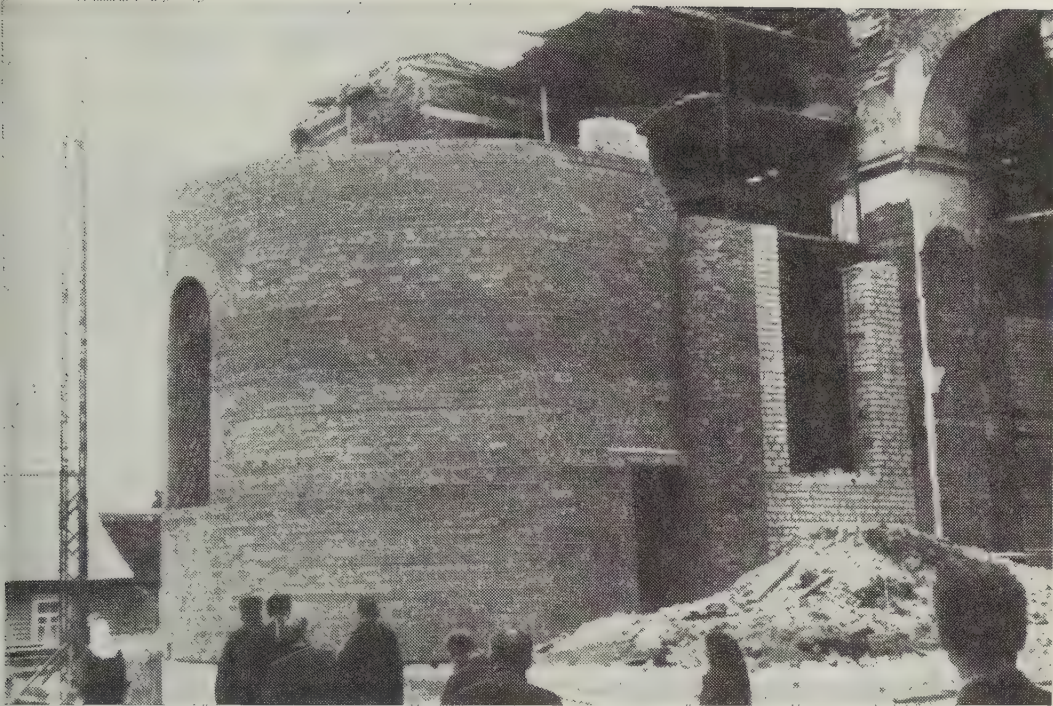
Diocese of Tallinn On Easter Monday April 11, 1977. His Eminence Metropolitan Aleksiy of Tallinn and Estonia officiated at Paschal Vespers in the Dormition Cathedral of the Pükhtitsa convent where, on the next day, Easter Tuesday, he celebrated Divine Liturgy assisted by Russian and Estonian members of the clergy. His Eminence preached, invoked God's blessing on the nuns and pilgrims, and presented each of them with an Easter egg.

Divine Liturgy on May 19, the Feast of the Ascension, was celebrated by Vladyka Aleksiy in the Cathedral of the Dormition at the Pükhtitsa convent where, on the eve of the feast, he officiated at All-Night Vigil. He preached on the theme of the feast and blessed the nuns and pilgrims.

On May 22, the Feast of the Translation of St. Nicholas' Relics, His Eminence celebrated



Metropolitan Aleksiy of Tallinn and Estonia with Hegumenia Varvara, mother superior of the Pükhtitsa convent, and members of the clergy after service in the convent on February 26, 1977



Metropolitan Aleksiy inspecting the church being restored in the village of Vasknarva, August 2, 1977

Divine Liturgy and held a festal moleben in the Narva Cathedral of the Resurrection assisted by the clergy of the Narva Church District. Vladyka Aleksiy preached on the life of St. Nicholas and his intercession for every man turning to him and called on all to emulate the saint in his virtues. The Vladyka summoned the members of the clergy and laity to be exemplary citizens of their Motherland and do their best to promote peace.

On July 31, the 9th Sunday after Pentecost, His Eminence celebrated Divine Liturgy and led a moleben in the Dormition Cathedral at the Pükhitsa convent; in the evening he officiated at All-Night Vigil with the Akathistos to St. Serafim and was assisted by Archimandrite Gavriil, Father Superior of the Pskov-Pechery monastery, and several other brethren of the monastery who had come on a pilgrimage to the convent.

On the Feast of St. Serafim, August 1, Metropolitan Aleksiy celebrated Divine Liturgy and held a festal moleben in the above cathedral whose right-hand chapel is dedicated to the

saint. His Eminence preached on the life, ascetic deeds and edifying exhortations of St. Serafim.

On August 2, the Feast of the Prophet Elijah, the Vladyka celebrated Divine Liturgy in the Church of St. Elijah (Vasknarva Village, Narva Church District) and led a moleben with a festal procession round the church. He also delivered a homily on the life and acts of the Prophet of God and blessed the worshippers.

Accompanied by the rector, Archpriest Vasilii Borin, and members of the church council, His Eminence inspected the big stone church (dedicated to St. Elijah) which is now being restored by the parish. This three-sanctuary edifice was barbarically wrecked during the war with the apse completely destroyed. Divine services have been conducted in a small church built within the churchyard just after the war.

The restoration is going at a good pace with parishioners taking a very active part in it. The apse has already been built. The Vladyka invoked God's blessing on the parishioners' efforts to restore their old, much-prayed-in church.



Demise of Schema-Archimandrite Gavriil

On June 26 (July 9), 1977, Schema-Archimandrite Gavriil (secular name Georgiy Vasilyevich Legach) passed away in the Russian St. Panteleimon Monastery on Holy Mount Athos.

He was born in 1901 in the Kopash-nevo Village in the district now called Khust, of the Transcarpathian Region, into a peasant family. According to his account, he did not spend a single day at school. His grandfather taught him to read and write. His brilliant memory made him a fast learner. Recalling his childhood he related how he fell once and hurt himself badly. In the last years of his life Father Gavriil complained of an infirmity which he suspected to be a consequence of the accident.

In his 23rd year, Georgiy Legach aspiring to perfect spiritual life decided to retire to Holy Mount Athos. In 1924, he arrived at the Russian St. Panteleimon Monastery with a group of his fellow countrymen and was taken in as a novice.

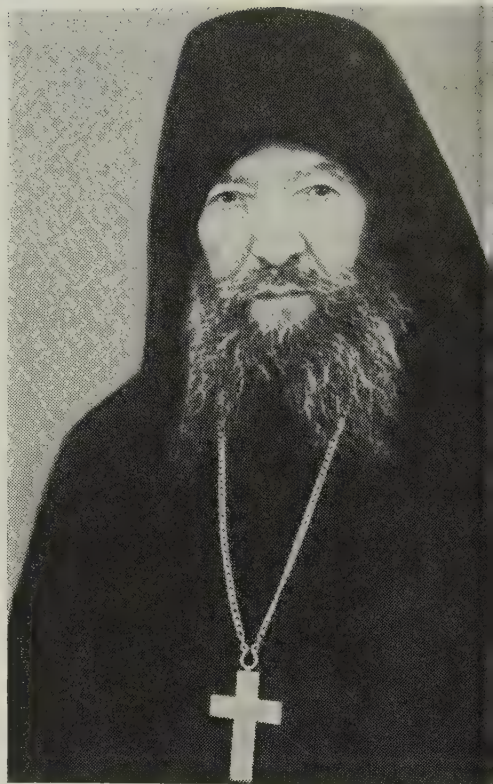
In 1926, Georgiy took monastic vows under the name of Gavriil.

In 1937, he was ordained hierodeacon, and in 1949 hieromonk.

He was placed under obedience right from the beginning and over many years at the roof-makers' in the monastery. His fearlessness amazed the other monks as he repaired and painted the roofs. The monastery administration gave him other obediences too.

Everyone who knew him emphasized his outstanding industry. Father Gavriil was invariably working at something outside the time he spent in the church or praying in his cell. He only took a short rest at night. In all his more than fifty years at the monastery he was not once seen talking idly to anyone.

Father Gavriil loved the church. He attended services daily, morning and night. If it was not his turn to officiate, he sang in the choir or read on the cleros. Father Gavriil both prayed and officiated in the St. Panteleimon Cathedral. He had an excellent command of the Rule for divine services and, in particular, he knew well the complex



rule of the St. Panteleimon Cathedral, which combines elements of Russian and Greek tradition. Father Gavriil had no difficulty in conducting divine service in Greek; he read the Greek Gospel fluently, going through it several times before every service.

Starts of lofty spiritual life gave him spiritual guidance. First it was Starets Sinesiy, then, Starets Varnava, a schemamonk who worked for many years at the roof-makers' († 1947), and finally Starets Ksanfiy. Father Gavriil, according to his own testimony, received from this starets spiritual wisdom highly conducive to salvation.

He was a monk of prayer and ceaselessly recited the Jesus Prayer. Father Gavriil hardly ever used light in his cell in the night time: he repeated prayers of the cell order by heart.

Following the demise of the monastery hegumen, Schema-Archimandrite Ilian [† January 5/18, 1971; see *JMP*.

1971, No. 5], Schema-Archimandrite Gavriil was elected and appointed his successor on April 26, 1971. However, he did not stay long in this capacity. Old-age infirmity and yearning for solitude made Father Gavriil prefer to remain the hegumen's assistant. On June 10/July 13, 1975, Archimandrite Avel Makedonov, who is still with us, was elected the monastery hegumen [see *MP*, 1975, No. 10, p. 7].

In his last days, Father Gavriil made a point of attending the church daily despite infirmity and growing weakness.

He passed away peacefully on the 3rd Sunday after Pentecost, the Feast of the Tikhvin Icon of the Mother of God, June 26 (Old Style). He had not officiated for the last two months but he had received holy communion every week. It was noticed that day that Father Gavriil did not go to church and did not leave his cell. When they came to him they found him very weak and that he could no longer talk. The prayer for the dying was said in the presence of all the monastery monks. There was a sharp

gasp and then his breathing could no longer be heard. As quiet and modest was his long life as a monk in the monastery, so serenely did he pass away in the Lord.

According to the local tradition, his body was wrapped in the mantle, and taken to the St. Panteleimon Cathedral.

The next day Divine Liturgy for the Dead was celebrated followed by the office of monastic burial service conducted by the monastery hegumen, Archimandrite Avel. All the monks of the monastery and monks from the Greek monasteries who knew him well prayed for him. Father Hegumen delivered a moving oration on Father Gavriil's feat of endurance, humility and silence. The body of the departed was carried round the cathedral to the singing of "O Holy God" and buried in the grave where other hegumens had previously been interred, by the right, southern wall of the St. Panteleimon Cathedral.

Eternal peace to Starets Schema-Archimandrite Gavriil!

I.



Funeral service for Schema-Archimandrite Gavriil

Hegumenia ELIKONIDA KHRAMTSOVA (in memoriam)

On February 11, 1978 (Feast of the Translation of the Relics of the Holy Martyr St. Ignatius Theophoros), when the nuns of the Convent of the Protecting Veil in Kiev were praying in the lower church dedicated to the icon of the Mother of God "The Life-Bearing Source", which is under the St. Nicholas Cathedral, the convent bell began to toll at 10 a.m. announcing the passing away of the Reverend Mother Elikonida. By evening every believer in Kiev knew about the demise of Hegumenia Elikonida. Everyone who knew the Reverend Mother grieved deeply over the sad news. The loss was particularly hard on the sisters of the convent.

Hegumenia Elikonida (secular name Evdokiya Yakovlevna Khramtsova) was born on March 1, 1890, into a peasant family in Brusilov Village, Chernigov Gubernia. She finished a three-year school in her native village. In 1908, she entered the Convent of the Protecting Veil and was placed under obedience as a nurse at the convent hospital.

In 1947, with the blessing of Metropolitan Ioann of Kiev and Galich, Patriarchal Exarch to the Ukraine, she took the veil. From 1942 to 1965 she fulfilled the obedience of the convent's steward, from 1965 to 1974 that of the treasurer.

She was an honoured guest from the Convent of the Protecting Veil at the 1971 Local Council of the Russian Orthodox Church.

His Holiness Patriarch Pimen awarded her a pectoral cross on October 21, 1971, for zealously fulfilling her obedience.

On March 14, 1974, following the demise of Hegumenia Rafaila († March 11, 1974), Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, appointed her Acting Mother Superior of the Convent of the Protecting Veil. On April 19, the same year, she was raised to the rank of hegumenia and appointed superior of the convent in accordance with His Holiness Patriarch Pimen's ukase of April 3, 1974.

Hegumenia Elikonida fulfilled her hard and responsible, but, at the same time, honourable obedience with zeal setting an example to all the nuns. Warm and affable, always sprightly and energetic, her placid and forgiving nature had a soothing effect on the nuns and she comforted them with words imbued with maternal love. She was loved and deeply respected not only by the nuns but indeed by everyone who met her.



On the Feast of Christ's Nativity, January 7, 1978, Hegumenia Elikonida did not feel well and could not go to church. In accordance with her own wish the Reverend Mother had Holy Unction administered to her and then throughout her illness she received Holy Communion daily. On Saturday, February 11, she partook of the Holy Gifts for the last time at 7:30 a.m. and passed away peacefully at ten.

From the first day of her illness Hegumenia Elikonida talked calmly and with firm faith about her imminent death. She asked her visitors' forgiveness and prayers for the repose of her soul and invited them to her funeral. Her peaceful and blessed demise was one of a righteous person.

The first Lity for the Dead was said by Archpriest Timofei Shaidurov, the convent's senior priest, in the mother superior's cell. In the presence of the convent clergy the nuns carefully lifted the coffin, draped in black crepe, and car-

ried it, singing "O Holy God" to the tolling of the bells, to the convent's St. Nicholas Church.

At 4 p.m. Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, arrived in the convent and held a panikhida for the departed mother superior, assisted by the convent clergy. The convent's church remained open all the time right up till the interment of Hegumenia Elikonida, and nuns took turns reading the Psalter in the intervals between services.

On the 37th Sunday after Pentecost, February 12, Divine Liturgy was followed by a panikhida for the departed said by an assembly of the convent clergy. Two convent choirs sang. The convent's St. Nicholas Church was packed with worshippers holding burning candles. In the afternoon, a panikhida was held by the clergy of the St. Florus Convent of the Ascension in Kiev. A choir of nuns from this convent sang.

On Monday, February 13, the Feast of St. Nikita of Novgorod, Metropolitan Filaret led the Divine Liturgy for the Dead and the funeral service after. Numerous Kiev clergy assisted His Eminence at the funeral service.

Metropolitan Filaret delivered the following oration:

"We have come today to this convent's church to pay our last respects to Hegumenia Elikonida and to see her off with a prayer on her last journey. In the person of Mother Elikonida we are losing a zealous nun, a highly worthy superior who devoted all her life, all her strength and the lofty sentiments of her soul to the Lord God, the Most Holy Mother of God and the wel-

fare of the Convent of the Protecting Veil. By the labour and feat of her long life she directed you, dear sisters, towards God, towards Heaven, always setting before your eyes lofty images of Christian righteousness, indicating the eternal significance of the soul, and guarding you against spiritual lassitude. This righteous nun's life, full of hard labour, is over, and we are standing by her coffin today. Our hearts are overcome with deep sorrow, many are praying with tears in their eyes, and only a firm belief that death is a transition to a life with God in Heaven comforts us in this sorrowful hour of parting with our beloved mother superior. Let us offer up our prayers so that the native soil be light for the newly-departed Hegumenia Elikonida."

Metropolitan Filaret read out the telegram addressed to him from His Holiness Patriarch Pimen:

"Eternal memory to the departed Hegumenia Elikonida. May the Lord grant her peaceful repose. My condolences to the nuns and the parishioners. Patriarch Pimen."

His Holiness also sent a telegram to the convent's treasurer, Mother Anastasiya.

After the clergy and nuns had said farewell to the departed the coffin was borne round the cathedral to the singing of "O Holy God" and was then returned to the church for the congregation to pay their last respects.

After the Lity for the Repose of the Soul the coffin was solemnly taken to the Svyatoshino Cemetery.

May the Lord give rest to the soul of Hegumenia Elikonida in the mansions of Heaven.

Archpriest TIMOFEI SHAIDUROV

CHRONICLE

In Moscow the guests prayed at one of the Moscow shrines—the Iberian icon of the Mother of God in the Church of the Resurrection in Sokolniki, and attended All-Night Vigil at the Patriarchal Cathedral of the Epiphany. Mgr. Paul Poupard and Bishop Pierre paid a visit to Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations of the Moscow Patriarchate; afterwards they were received by His Holiness Patriarch Pimen.

In Zagorsk, after seeing the Trinity-St. Sergiy Lavra, the guests were received by Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy.

In Leningrad they visited a number of churches and the Hermitage.

On the Feast of the Presentation of the Lord, February 15, in Novgorod, Mgr. Paul Poupard and Bishop Pierre attended the Divine Liturgy celebrated by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe,

in the Church of St. Philip the Apostle. That same day, Metropolitan Nikodim gave a luncheon in honour of the guests.

In Odessa the guests visited the Dormition Monastery and attended the Akathistos to the Kasperovskaya Icon of the Mother of God.

Metropolitan Yuvenaliy of Krutitsy and Kolomna gave a farewell reception in honour of the guests in Moscow on February 20.

* * *

On March 1, 1978, Hieromonk Feofan Ashurkov departed for Jerusalem to assume his post at the Russian Orthodox Mission in Jerusalem.

* * *

While in Sofia for the CPC International Commission meeting last March, Aleksei S. Buyevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate, was awarded the Order of Sts. Cyril and Methodius, 1st Class, which was conferred upon him by His Holiness Patriarch Maksim of Bulgaria.

Cont. on p. 65)

ON THE ASCENSION

by Archbishop Innokentiy of Kherson and Taurida

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy (Lk. 24. 50-52). Thus ended the earthly life of our Saviour and Lord! His sufferings were great, and great is His glory. There was no sorrow to equal His sorrow, and there is no glory to equal His glory. *He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father* (Phil. 2. 8-11).

Shall we ever see this glory of our Lord? Yes, we shall, for the Lord prayed to His Father in His last great prayer: *that they may behold my glory, which thou hast given me* (Jn. 17. 24). And the angels that appeared to the Apostles at the Lord's Ascension witnessed that the Lord would come to all of us on the last day as the Apostles saw Him ascending into Heaven (Acts 1. 2). We shall even take part in the glory of our ascended Lord if we do not make ourselves unworthy, for He ascended to Heaven in order to make it ready to receive all of His true followers. *I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also* (Jn. 14. 2-3). That this merciful ordination regarding us has remained unchanged after the Ascension is testified to by St. Paul who says that on the last day, the Day of the Lord's Coming, *believers shall be caught up... in the clouds, to meet the Lord in the air*

(1 Thess. 4. 17). This means that what happened to our Lord on the Mount of Olives will visibly happen to them also.

Brothers, there is only one path by which we can attain the heights of holy glory—the same one that our Lord travelled, that is, the way of the Cross, the way of purification, of self-sacrifice, of outer and inner suffering. Do we remember this? And are we advancing towards Heaven by Christ's path?

Brothers, if Mount Tabor of earthly happiness elevates you above all that is earthly and brings you closer to Heaven, then remain on it! Our ascending Lord blesses your loftiness. Only be vigilant so that you do not fall asleep on this Mount Tabor, and when Moses and Elias speak of the cross on which *the old man* shall be crucified, you will not speak of making three tabernacles for this man. Remember that the path to Heaven lies not from Mount Tabor, but from the Mount of Olives; and you must pass through Gethsemane and Golgotha to reach the Mount of Olives.

The Lord's path should be the path for each and every one of us. Our Lord suffered equally for all of us; the way to Heaven is equally open to all. Therefore I ask each and all of you: is there a great deal in our lives to which we can point, saying we did this or did not do that because we are destined for Heaven and shall be with our Lord one day? Can we point to anything like this in our deeds? Did we refrain even for Heaven and shall be with our Lord one day? Can we point to anything like once from sin, did we perform one good deed remembering that our Lord was looking at us from Heaven? Although this question may seem insignificant, there are undoubtedly people among us who cannot answer it in the affirmative.

What does our faith in the Lord's Ascension mean? Do we believe in Him or not? If we believe in Him, then where are our deeds? If we do not believe, then why do we bear His Name?

He who truly believes in his heavenly predestination cannot be earthly, for this certainly necessarily inspires all of his thoughts and feelings, the whole of his life and all of his relations. A true Christian will remember in all of life's circumstances and in whatever may happen that he is the *joint-heir with Christ* of Heaven and act according to this predestination. Examining his life, a person realizes that he lives in the future and the eternal rather than in the present and the temporal, that his heart is somewhere far away, not in this world, and that his life is hidden above, in God. Once Christians appeared to be such to the pagans.

Brothers, is there much of this in us? Is there in us the least that is not of this world, of the heavenly, of Christ? If there is, then we, like the Apostles, can return home in joy from the Mount of Olives. The ascending Lord's blessing belongs to us, too, then, as does the promise of the Holy Spirit. When the Holy Spirit descends He shall not pass by those who belong to Christ.

But if this is not so, then we deserve—and even more so—the reproach of the angels to the Apostles at the Lord's Ascension. The more so, for they said to them: *Why stand ye gazing up into heaven?* (Acts. 1. 11), only because the Apostles stood long gazing towards

Heaven which had received their Lord and Teacher, out of love and ardour. To us should be said: "Sons of man, why do you gaze not at Heaven, but at the earth? Turn your eyes toward Heaven and gaze at your Saviour, Who has long been gazing at you. Enter on the path to Heaven, which has long lain before you; so that your load be light, throw off the burden of sin that weighs you down, take up your cross and follow your Saviour while He blesses you on this path, while the gates of Heaven are still open to you, and while the angels—both earthly and heavenly—invite you to the mansions of our Heavenly Father."

O heavenly dwellers, we hear your voices and wish to enter on the way of the Lord; only fortify us and help us on our way. Our merciful Saviour and Lord, do not leave us abandoned in spirit and helpless. Look at our good intentions and our helplessness from Heaven, see and bless us on Thy path, grant us power from on high and strengthen our wavering steps until we arrive at Thy Holy Mount and are united with Thee. Amen.

(Printed in abridged form: M. Pogodin, *Venok na mogilu Vysokopreosvyashchennogo Innokentia, arkhiepiskopa Tavrisheskogo*—A Wreath on the Grave of His Grace Innokentiy, Archbishop of Taurida, Moscow 1867).

On Spiritual Steadfastness

In the Name of the Father, and of the Son, and of the Holy Spirit.

Brothers and sisters beloved in the Lord, in the Gospel for today we hear Christ our Saviour address the poor widow of Nain who had lost her only son with the words, *Weep not* (Lk. 7. 13).

We can well understand the misfortune of this grief-stricken, lonely woman. The tears welled forth involuntarily from her eyes. Where could she find the strength of spirit and firmness to bear stoically the terrible sorrow that gnawed so painfully and so cruelly at her mother's heart?

Her misery was made even greater by the fact that the future, too, held not

the slightest hope for any joy, even the smallest, and her heart was especially heavy from the thought of a helpless and uncared-for old age swiftly approaching. Those who followed the coffin were unable, in spite of all their efforts, to comfort the poor widow. And indeed, there was no man on earth who could lighten her maternal grief.

But it is when human help is powerless that the almighty power of God is made manifest. The Saviour of the World, Who came to free man from Death and Hell and to bring him comfort and bliss, is always prepared to help those who are suffering or in trouble.

As St. Luke tells us, the Lord, when He saw the weeping mother, *had com-*

passion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother (Lk. 7. 13-15).

These words from the Saviour of the World, filled with the most profound love and compassion, are addressed not only to the widow of the Gospel, but to all men in all ages. You and I have also known many moments of grief in the course of our lives. The words of the Divine Apostle, *Weep not*, must be taken by us as an inspiring call to carry our cross in life with patience, a call which holds a promise of grace and help from above.

The Christian must not despair however much sorrow comes into his life, because despair is alien to the Christian spirit. Sorrow is often a means of bringing us to our senses after a period of spiritual inertia, helping our soul along the path towards the goal for which it is destined: salvation.

We must not view the sorrows which assail us as something terrible, but must accept them with Christian humility and patience. Only then will they help us towards our spiritual renewal and salvation. The path which leads to eternal bliss according to the Saviour, *is narrow* and beset with tribulations (Mt. 7. 14), but it is this path and not some other that God's Economy has determined for man. And for this reason the Christian should accept all the sorrows which come his way as coming from the hand of the Almighty Himself, *Who will have all men to be saved, and to come unto the knowledge of the truth* (1 Tim. 2. 4).

The words which we have heard from the Holy Scriptures refer less to the resurrection of the body than of the soul, that priceless pearl which is nothing other than a spark of the Divine Life, whose death is a far more terrible thing than the death of the body. The death of the spirit is brought about by sin, and numberless people die this death. According to Holy Scripture, Adam was created immortal by God. Death came into the world together with the sin of our first parents and became the lot of every man. If

we grieve at the loss of our relatives and friends who have been taken from us by death, it is natural; but Christian teaching views this question far more profoundly. It teaches us to take care of our immortal soul, protecting it in every way from sin and preparing it for eternal life in God.

Just as polluted and unhealthy air exhausts and weakens the body, infecting it with disease and bringing it to death before its time, writes one of the Holy Fathers, so the sins which we commit pollute our soul and deprive it of God's grace. For the sin of breaking God's commandment Adam was banished from Paradise and brought the Curse and Death both upon himself and upon the whole of the human race: the waters of the Flood drowned countless nations; Sodom and Gomorrah were destroyed by fire; the Egyptians were punished and Pharaoh with all his forces drowned in the depths of the sea—all this and much else in the history of the world testify to the evil and perfidious power of sin, which deprives man even in this life of happiness and joy and cuts him off from eternal bliss in the next. And was it not our sins which nailed to the Cross the Righteous and Most Holy Son of God, innocent of all crimes, and gave Him up to disgrace and death which He accepted without a murmur, preparing thereby our salvation? *Flee from sin as from the face of a serpent: says the wise Sirach, for if thou comest too near it, it will bite thee* (Ecclus. 21. 2). And it is not just one place that sin will infect you; the poison will spread throughout your being.

We will find blessing if we succeed in casting off in time this shameful burden and turn to the only Physician of our souls and bodies, to God. But if sin has already taken such a hold over our will that the latter has become powerless to struggle with it, then we are in need of special action by the salutary grace of God to put us back on the right path; otherwise, if left to our own resources, we will perish forever.

And so, brothers and sisters, with God's help we will keep away from the evils of sin so that after our physical death we should not find ourselves alienated from God and condemned to

Meeting of the CPC Working Committee

Moscow, April 3-6, 1978

Greetings from Patriarch PIMEN to Its Participants

Your Eminence, Vladyka Nikodim, Beloved in the Lord, Metropolitan of Leningrad and Novgorod, President of the Christian Peace Conference,

Esteemed leaders of the Christian peace movement,

Dear brothers and sisters.

Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love (2 Jn. 3).

With deep satisfaction I warmly greet all of you who have gathered here today in our capital city of Moscow, to which you have been brought by an active love, stirring you not *in word, neither in tongue; but in deed and in truth* (1 Jn. 3. 18) to serve the needs of suffering mankind.

You have come here to the last regular session of the CPC Working Committee before the 5th All-Christian Peace Congress in order to complete preparations for this international peacemaking forum, and to examine urgent questions in the movement's daily activity. Among these questions is, unquestionably, the universal and vitally urgent problem of disarmament.

True peace, towards which we Christians are striving, and to achieve which all our efforts and daily work are directed—for peace among nations, among our brothers and sisters confessing other faiths or belonging to no

religion—is peace filled with harmony in relations between man and man, and between man and nature; peace filled with love and cooperation which are the realization of ethical demands (Rom. 13. 8).

The very concept of war is alien to peace of this type. This is peace without weapons.

There should be no vacillation today in regard to the need for mankind to begin disarmament, and that immediately, for the preservation of life on earth depends on this.

We, therefore, regard it as highly significant, dear brothers and sisters, that you chose as the theme for the present meeting: "Disarmament in the Light of Solidarity". And, indeed, the present situation urgently demands that all men of good will unite in search of ways and means to attain peace wherein men *shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more* (Is. 2. 4). This peace, which knows no weapons, can be established under conditions of strict justice which should reign among nations. Peacemakers are called to affirm this truth-filled justice. St. James spoke of this when he said: *And the fruit of righteousness is sown in peace of them that make peace* (Jas. 3. 18).

We believe that your reflections on disarmament in the light of solidarity,

eternal death. Through the resurrection of the son of the widow of Nain our Lord Jesus Christ assures us first of all of the truth of universal resurrection and teaches us to prepare for it. But even before that resurrection, still living here on earth, we must revive our souls with faith, hope and love, and if they are dying or have died, re-

surrect them through Penance and partaking of the Holy Sacrament of Christ. We should strive in every way we can, pray and call upon God's help, hoping that *He will fulfil the desire of them that fear him: he also will hear their cry, and will save them* (Ps. 145. 19) for ever. Amen.

Archimandrite IOANN MASLOV, MTA Docent

as it is illuminated by the teachings of our Lord Jesus Christ, will inspire and give new impetus to Christian peacemakers to work to make governments put an end to the mad growth of weapons, especially nuclear weapons; to ban the development and production of new weapons for mass annihilation, including the neutron bomb. I consider it necessary to stress the exceptional danger for mankind's present and future posed by neutron weapons. This was a topic of discussion at the Conference of Heads and Representatives of Churches and Religious Associations in the USSR held in Trinity-St. Sergiy Lavra on December 14, 1977, where we formulated and adopted an address to religious leaders and believers throughout the world protesting plans for the production of the neutron bomb and its deployment in Western Europe.

Your discussion of the disarmament problem will undoubtedly increase the religious public's support for the Special Session of the UN General Assembly on Disarmament to be held this year in May-June and will also stimulate support for the hastening of preparations for the World Disarmament Conference. In this connection I regard it my duty to express my heartfelt gratitude to the Christian Peace Conference for its large contribution to the preparations for and convening of the World Conference: Religious Workers for Lasting Peace, Disarmament, and Just Relations among Nations, held in Moscow in June 1977.

Dear brothers and sisters, this year is especially important for the Christian Peace Conference, for this June will mark the 20th anniversary of the founding of our Christian peace movement. With gratitude to our Lord we think of the difficult and worthy path the conference has covered to fulfil its task of uniting the efforts of all Christians to establish and consolidate peace, to assist cooperation among all peoples in the cause of peace, and to create and consolidate social and economic structures that will eliminate oppression and exploitation and assure all people of a life worthy of man. We consider it a major asset of the CPC that on this path it has always shown solidarity with the popular liberation movements

struggling against oppression, hunger, racial discrimination, and illiteracy.

We consider it very important that in carrying out this programme the CPC is fruitfully cooperating with the World Council of Churches, the Pax Christi International, the All-Africa Conference of Churches, the Conference of European Churches, and many other international and regional Christian and secular organizations and movements, whose activity is aimed at peacemaking. The fact that the CPC is listed as a non-governmental organization in the UN Economic and Social Council is also extremely significant.

We give a high evaluation to the ceaseless activity of the CPC's present leadership and the constant, demanding work by all the members of the Working Committee. Your self-sacrificing dedication to the service of peacemaking has increased the authority of the CPC as never before and made its resolutions genuinely effective. We are deeply grateful to you for this and hope that the major task of the CPC's future leadership and members of the Working Committee, as well as, of course, its other bodies, will be to maintain and develop the high level of activity achieved at present.

We assure you of our constant support and of the Russian Orthodox Church's desire to continue in the years to come her intensive participation in the CPC activity after the 5th All-Christian Peace Congress.

Dear brothers and sisters, we are pleased that your session is taking place in the capital of the Soviet Union whose people and leaders consider it their sacred duty to defend peace and justice throughout the world. We feel certain that the peace-loving and hospitable atmosphere that surrounds you here will help you in the successful conclusion of your work.

I greet you all again most cordially and invoke God's blessing and almighty help upon you.

Now the Lord of peace himself give you peace always by all means. The Lord be with you all. (2 Thess. 3. 16).

+ PIMEN,
Patriarch of Moscow and All Russia

April 3, 1978 Moscow

COMMUNIQUE

"Disarmament in the Light of Solidarity" was the theme of the meeting of the Working Committee of the Christian Peace Conference held in Moscow on April 3-6, 1978. During this last regular meeting, the Working Committee made the final preparations for the 5th All-Christian Peace Congress. It will take place in Prague, June 22-27, 1978, with around 500 participants from approximately 100 countries. The main theme will be: "God's Call for Solidarity—Christians for Peace, Justice and Liberation".

I

The host for the Working Committee was the Russian Orthodox Church. The work started with an ecumenical prayer said by the Vice-Presidents of the CPC.

The President of the CPC, His Eminence Metropolitan Dr. Nikodim of Leningrad and Novgorod, referred in his opening address to the teaching of the New Testament about peace on earth. He emphasized that Christ as the Lord of history, condemned the world of sin, violence and injustice, leaving us with *the word of reconciliation* (2 Cor. 5. 19) as the law governing our activity on earth, the highest expression of which is love of God and our neighbour. For those who have not yet heeded this call of the Lord and have not become His sons in the faith and members of the Church, He offers another rule of behaviour, by which people would not only make war impossible but also eliminate *rumours of wars* (Mt. 24. 6): *Whatsoever ye would that men should do to you, do ye even so to them* (Mt. 7. 12).

Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of the External Church Relations of the Russian Orthodox Church, delivered a greetings address. He read out the message from His Holiness Patriarch Pimen of Moscow and All Russia, which said among other things: "True peace, towards which we Christians are striving, and to achieve which all our efforts and daily work are directed... is peace

filled with harmony in relations between man and man and between man and nature, peace filled with love and cooperation which are the realization of ethical demands (Rom. 13. 8)".

II

A paper on the main theme of the Working Committee was read by Dr. Yuriy K. Nazarkin of the USSR Ministry of Foreign Affairs.

During the discussion in the Working Committee, it was emphasized that disarmament is the main concern of peace forces in the present epoch of the life of humanity. The results of the follow-up conference in Belgrade have shown that progress in the process of political detente urgently requires corresponding steps in the military sector, i. e. disarmament. As much as the process of political detente should be made irreversible, also there is need to make a turn in the armaments race. If military security—as Western mass media constantly drum into the heads of the masses—is to be based on military balance, there can be no justification for constantly upsetting this balance by the development of new and more dangerous weapons, which constitute a threat to the life of all mankind. Conversely, it is also obvious that the balance of armaments would remain stable if military personnel and equipment were systematically and steadily reduced, first in quantity, then in quality. Such stability would finally result in the reduction of the arms menace. The CPC supports all proposals for launching and promoting the process of disarmament, and puts its trust in the forthcoming Special Session of the UN General Assembly on Disarmament.

In view of the hunger of millions of people it is not justifiable any longer that day by day a billion dollars is squandered on the armaments race. The CPC from its inception has fought against nuclear weapons, and now welcomes and stresses support for the fight by the broad masses against the production of the neutron bomb, that apocalyptic monster which would leave

behind it a world of machinery and apparatus without men and life.

III

The Working Committee noted with great interest the reports on the activities of the continental CPC bodies.

In March 1978, the Continuation Committee of the Asian CPC dealt with the heavy problems associated with that continent, and stressed the necessity of fighting poverty, hunger and exploitation of millions of people, a state of things aggravated by the activities of the transnational corporations. The Working Committee affirmed the hope of the CPC that the present tensions between Kampuchea and Vietnam will be resolved in a peaceful way. In considering issues in Asia, religious pluralism must be taken into account. There is, rightly, great interest in Asia in the New International Economic Order—the Asian CPC supports these efforts. The necessity was emphasized for peace research and education within the Churches of Asia, Australia and Oceania. The Asian CPC can make a decisive contribution to this undertaking.

In Africa, at the constituent assembly of the African Christian Peace Conference in December 1977, support was affirmed for the liberation movements recognized by the UN and the OAU, in South Africa, Namibia and Zimbabwe. The Working Committee endorsed the resolutions of the African CPC.

The non-white masses in the Republic of South Africa are in special need of solidarity, because the country is constantly increasing its military potential with the support of NATO, and even grasping at nuclear weapons.

The so-called Internal Settlement in Rhodesia is unacceptable, because it will not lead to peace but only further deepen the crisis.

In Zimbabwe the Patriotic Front should be supported more than ever before. In the Horn of Africa problems can be solved only by peaceful means through negotiations.

The Latin American and Caribbean

CPCs will hold their first Study Meeting and General Assembly in Panama, in April 1978. The Working Committee received a report on, and expressed its appreciation for, the efforts made by American Churches for the restitution of full rights and sovereignty of the people of Panama over their territory.

IV

The Working Committee adopted a resolution on the situation in the south of Lebanon.

The Working Committee remembered Martin Luther King in their prayers on the 10th anniversary of his death. The news of his assassination shook us greatly ten years ago during the meeting of the 3rd All-Christian Peace Congress in Prague. In his struggle for the dignity of all men as God's creatures, and in his death as a victim of racism, Martin Luther King was spiritually one of us.

His Holiness Patriarch Pimen of Moscow and All Russia received the Presiding Board of the CPC on April 3, and gave a reception on April 5 in honour of the Working Committee. A great many public and religious personages in Moscow were invited.

On the eve of the Feast of the Annunciation according to Orthodox calendar the participants in the meeting attended a festive service conducted by His Holiness Patriarch Pimen in the Patriarchal Cathedral of the Epiphany in Moscow.

The Working Committee expressed its thanks to His Holiness Patriarch Pimen of Moscow and All Russia and to all the other dignitaries of the Russian Orthodox Church for their brotherly and warm hospitality, and for the excellent organization of the work.

* * *

The following took part in the session of the Working Committee on behalf of the Russian Church: Metropolitan Filaret of Kiev and Galich, Vice-President of the CPC; Aleksei S. Buyevsky, a member of the CPC Working Committee; and Hegumen Iosif Pustoutov, a member of the CPC International Secretariat.

Resolution on Developments in Lebanon

The CPC has for many years observed with great anxiety the continual eruption of war in the Middle East. Our movement has repeatedly issued statements on the Middle East in support of constructive efforts aimed at establishing a just and lasting peace in the area.

In its latest aggression in the south of Lebanon, the State of Israel reacted in an illegal way to an act of despair of a homeless people upsetting once more all peace efforts and endeavours for security in a most serious way, also violating all norms of international law.

We deplore the destruction of human life among the population of South Lebanon and condemn the immense material damage caused. This recent Israeli aggression has inflicted unspeakable sufferings on thousands of industrious citizens, deprived them of shelter and food, and increased the number of refugees in Lebanon by 200,000 persons. The problems of the much afflicted Palestinian people who were forced to leave their homeland have increased.

These events have again exposed to the whole world the unchanged aggressive attitude of the State of Israel towards its Arab neighbours.

The actions of the Begin regime tighten the knot of contradictions in the Middle East and imperil the peace

of the world in an irresponsible way. The military intervention of the State of Israel in the south of Lebanon demonstrates two things: the Middle East crisis cannot be solved by military violence, and there can be no peace in the Middle East if the just demands of the Palestinians are disregarded.

To bring about peace and justice in the Middle East:

— Israel must, in compliance with the latest resolution of the UN Security Council, withdraw its forces of occupation from the south of Lebanon without delay,

— the government of the State of Israel must listen to the voice of political realism and, in fulfilment of Resolution No. 242 of the UN Security Council, give up all occupied Arab territories,

— the Geneva talks must be resumed as soon as possible with the co-chairmanship of the USSR and the USA, and with the participation of all states concerned, including the Palestinian Liberation Organization,

— a multilateral agreement must be reached based on international law and international guaranties, ensuring existence and secure frontiers for all states in the Middle East.

The CPC maintains its stand that the State of Israel, as a secular formation, cannot allude to the Bible in justification of its aggressive acts.

Session of the Continuation Committee of the Asian Christian Peace Conference

New Delhi, March 15, 1978

Message of Greetings to Dr. Russell CHANDRAN, President of the Asian CPC

Beloved brother in the Lord,
Dear brothers and sisters,

I warmly greet you who have gathered in New Delhi now for your regular session, the main theme of which is "Forms of Asian Solidarity—Christian Participation in the Asian People's Struggle for Peace with Justice". We know that this theme concerns not

only you, as Asian Christians, but also our brothers who live on other continents, and all men of good will, for peace in Asia is a necessary component and requisite of peace throughout the world.

I believe your present meeting will give a new impetus to the activity of the Asian CPC and determine the basic

applications of your peacemaking efforts. In this regard I feel it necessary to stress the vital importance of strengthening cooperation between Asian Christians and the followers of other religions on your continent in the cause of consolidating peace and justice in Asia. I remember the splendid result of this cooperation during the World Conference: Religious Workers for Lasting Peace, Disarmament, and Just Relations among Nations, held in Moscow in June 1977.

I further hope that, realizing your indivisibility from the Christian Peace

Conference as a whole, you will also discuss at this meeting questions relating to the preparation and convening of the 5th Christian Peace Congress, in which we expect your creative and energetic participation.

May the Lord bless your labours at this session of the Continuation Committee of the Asian CPC with success!

With love for all of you in Jesus Christ,

+ **NIKODIM**, Metropolitan of Leningrad and Novgorod, President of the CPC

March 14, 1978

To Metropolitan Nikodim, President of the Christian Peace Conference

Your Eminence, beloved brother in the Lord Jesus Christ,

We, participants in the meeting of the Continuation Committee of the Asian Christian Peace Conference which took place in New Delhi at the kind invitation of our Indian brothers, have discussed the theme: "Forms of Asian Solidarity—Christian Participation in the Asian People's Struggle for Peace with Justice".

We send you our sincere Christian greetings and express our gratitude for the attention you gave to our meeting. Your greetings letter provided a strong impetus for our discussions, because it touched the very heart of our subject.

When the idea first arose to create the Asian Christian Peace Conference, you responded to this suggestion with deep understanding and fraternal participation, which is characteristic of you. In this way, you have made contribution with Christian enthusiasm to the realization of this idea.

The present meeting of the Continuation Committee of the Asian CPC was dedicated to several fundamental Asian problems. We again stated at the committee session that our brothers in Jesus Christ and all men of good will, living on other continents, are by no means indifferent to problems of solidarity. Solidarity is a complex question, and Christians realize well that they can-

not attain it through their efforts alone, which would be naturally introspective.

We live side by side with other great religions in Asia—religions such as Islamism and Buddhism. Our cooperation on problems of common interest is undoubtedly immediately needed in the current Asian situation.

The need to work in cooperation with other religions ran through our discussions. Your letter very justly stresses the positive experience of inter-religious cooperation and the need to continue it.

We are especially grateful to you for sending your representative to our meeting in New Delhi, which shows indubitably the Russian Orthodox Church's regard for and sincere interest in our problems.

Attached to this letter are the final documents adopted at our meeting and reflecting the nature of our discussions and our concern for the future of the Asian continent. We hope that Christians and Churches will make a worthy contribution to resolving many of Asia's vital questions.

With sincere and fraternal love in Christ,

Dr. RUSSELL CHANDRAN,
President of the ACP
CHRISTIE ROSA,
Secretary of the ACP

March 19, 1978

Continuation Committee Meeting of the Asian CPC

Communique

"There can be no peace without justice, and justice demands the eradication of poverty, human exploitation, ignorance and discrimination." This affirmation emerged from the four-day meeting of the Continuation Committee of the Asian Christian Peace Conference (ACPC) held at the YMCA Hostel, New Delhi, on March 15-19, 1978.

The main theme of the meeting was: "Forms of Asian Solidarity—Christian Participation in the Asian People's Struggle for Peace with Justice". Thirty-three participants representing 15 countries were present besides fraternal delegates from the International CPC, and the African Christian Peace Conference.

Greetings were received from Metropolitan Nikodim of Leningrad and Novgorod, President of the CPC; H. E. Morarji Desai, Prime Minister of India, the National Christian Council of India, the Catholicos of the Syrian Orthodox Church, the Catholicos of the Malankara Jacobite Syrian Church, the Bishop of the Tamil Evangelical Lutheran Church, the President of the Asian Buddhist Peace Conference, Valerian Cardinal Gracias and Archbishop Angelo Fernandes of Delhi, and from the Moderator of the Church of North India.

ACPC President, Dr. J. R. Chandran, in his address reviewed the development of the ACPC since its inauguration in 1975. "Our twofold task," he said, "is to clarify the mandate arising from our commitment to the Gospel of Jesus Christ for peace work and then finding ways of fulfilling this mandate in cooperation with those who may not share the Christian faith."

Prof. V. V. John, member of the Minorities Commission of the Government of India, in his keynote address, emphasized that peace is not the absence of war in the same sense that virtue is not the mere absence of vice. He stresses the importance of positive measures

to ensure justice, freedom and equality in human society.

Papers were also presented on different sub-themes: "The Challenge of Non-Alignment" by Mr. Ainsley Samarajiva (Sri Lanka); "Transnational Corporations and the Implications of the New International Economic Order" by Metropolitan Paulose Mar Gregorios (India); "Peaceful Reunification of Korea" by the Rev. T. Hirayama (Japan); "Aid and Trade" by Mr. A. K. Thampy (India); "Arms Trade in Asia and Australia" by the Rev. Wesley Hartley (Australia); "Demilitarization of the Indian Ocean" by the Rev. Christie Rosa (Sri Lanka); "Women and Children in Peace Education" by Dr. Zarina Bhaty (India) and Miss Razia Ismail (India); "The Asian Context of Religious and Cultural Pluralism" by Mr. Lokesh Chandra, M. P. (India), and "Peace Education in the Church" by Bishop Ramento (Philippines). National and regional reports from the ACPC constituency were received by the committee. The committee also approved the ACPC Constitution.

The meeting discussed the contribution of the ACPC to the programme of the 5th All-Christian Peace Congress to be held in June 1978 in Prague on the basis of a paper presented by Bishop Dr. Karoly Toth, General Secretary of the CPC. It was agreed that the future work of the ACPC would include more positive efforts of cooperation with other peace forces in the context of religious and cultural pluralisms in the region, as this would be a distinct contribution to the work of the International CPC.

Among other statements, the committee expressed deep concern at the continuing foreign military presence and activity in the Indian Ocean; the continuing border conflicts between the recently liberated nations of Vietnam and Kampuchea; the continuing political division of the Korean people; and expressed support for the independence strug-

gle of New Hebrides. The committee also expressed its concern about the stranglehold the transnational corporations had over developing economics in the region, over the extension of the global arms race within the Asian continent, and stressed the necessity of strengthening peace education in the Church, based on truth and justice.

A press conference was held at the close of the session. The committee members were received by the Prime Minister of India. The local host com-

mittee held a reception for the delegates which was attended by several members of the Parliament and distinguished Church leaders.

The meeting closed with an expression of gratitude to all who had helped to make this meeting a success, especially members of the local host committee and the staff of the YMCA.

* * *

Hegumen Iosif Pustoutov was a member of the International CPC delegation.

Message to the "Christians for Disarmament" Congress To Pastor L. von ZOBEL

Frankfurt-am-Main

Dear brother in Christ, allow me to express my heartfelt greetings to you and ask you to convey my warmest greetings to the participants in the "Christians for Disarmament" Congress, together with my hope that you will all bring this meeting in West Germany which is important for Christian peace-making to a successful conclusion. The topicality of your congress is indisputable as it is being held after the successful NGO Conference on Disarmament which was held in Geneva and called for world public opinion to be aroused to struggle against the arms race and on the eve of the Special Session of the UN General Assembly on Disarmament, which is being awaited with hope by all those who want the quickest possible progress to be made in the matter of disarmament.

We have responded with enthusiasm to your initiative as we realize that it

is the duty of all of us as Christians to struggle for the realization of mankind's eternal dream of a world without weapons. We hope that the participants in your congress will be unanimous in their opinion that the implementation of the Final Act of the Helsinki Agreement will effectively influence the process of disarmament. We also hope that the participants in your congress will devote much attention to the problem of nuclear disarmament and of prohibiting the design of new kinds or systems of mass annihilation weapons, including the neutron bomb.

We pray for the success of your congress and assure you of our readiness to cooperate with you in your labours to preserve life and peace on earth.

+ FILARET, Metropolitan of Kiev and Galich,
Patriarchal Exarch to the Ukraine,
Vice-President of the Christian Peace Conference
March 17, 1978

International Conference for Banning the Neutron Bomb

The International Conference for Banning the Neutron Bomb was held on February 26, 1978, in Geneva. The initiative to convene the conference came from the World Peace Council and Swiss Peace Movement. Several hundred participants represented international and national non-governmental organizations, peace movements, different Churches and religious associations. The conference attracted eminent politicians, public figures, scientists,

writers, physicians and war veterans. The first woman cosmonaut, Valentina Nikolaeva-Tereshkova, was also present.

The Russian Orthodox Church was represented by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Archbishop Vladimir of Vladimir and Suzdal, and Archpriest Gennadiy Yablonsky, editor of the magazine *Stimme der Orthodoxie*.

The conference took place at a time when, on the one hand, peace forces,

deeply concerned with the continuing arms race, were joining efforts to prevent a nuclear catastrophe and, on the other hand, the NATO and Pentagon leaders were frenziedly hurrying to adopt a new, terrible weapon of mass annihilation—the neutron bomb.

At a time when daily, throughout the world, a milliard people are starving or having only one meal a day, the world military industry spends a milliard dollars daily to produce more armaments.

The saddest and the most horrible thing is that the Pentagon and NATO are developing an unprecedented plot against the crown of Divine Creation—the human being. The new weapon, the neutron bomb, is an accumulated reflection of the cruel, rapacious and inhuman nature of the capitalist system. The greed of the people worshipping the golden calf has reached its summit: to destroy a whole nation, several nations, an entire continent, and take possession of their property! A Cain like this has not been known in the history of mankind.

The Geneva conference said a uniquely unanimous “No” to the neutron bomb this time. They voiced their common concern for the future of mankind. The neutron bomb is the symbol of the

arms race, the symbol of the end of mankind.

Roget Meyer (France), who had worked with the famous scientist Joliot-Curie, said that the talks about the purity of the neutron bomb, its humanitarian nature and instant action within a limited area are designed to mislead public opinion; 30% of the neutron bomb's victims will not die immediately, but will suffer for days, weeks, months and, maybe, years. This is not a tactical (local) weapon. It can destroy life within thousands of square kilometres. No wonder every speaker demanded the banning of both the production of the neutron bomb and its deployment on the European continent.

Metropolitan Filaret of Kiev and Galich in his speech reported that His Holiness Patriarch Pimen of Moscow and All Russia, the Holy Synod of our Church and representatives of various religious associations in the Soviet Union had denounced the intention to make the neutron bomb.

The results of the work of the international conference of non-governmental organizations for banning the neutron bomb will be submitted to the special session of the UN General Assembly.

Archbishop VLADIMIR of Vladimir and Suzdal

International NGO Conference on Disarmament

The International Conference of Non-Governmental Organizations on Disarmament was held in the Palace of Nations (UN) in Geneva from February 27 to March 2, 1978. It was convened at the initiative of the Conference of International Non-Governmental Organizations which has a consultative status with the UN. The fact that the conference was attended by more than 50 ambassadors, more than 70 international organizations, a great number of national organizations, 29 international religious associations and organizations (about 700 delegates alone) testifies to the importance of the forum. The Russian Orthodox Church was represented by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine;

Archbishop Vladimir of Vladimir and Suzdal, and Archpriest Gennadiy Yablonsky, editor of the magazine *Stimme der Orthodoxie*. The conference was attended by representatives of the Asian Buddhist Conference for Peace, Christian Peace Conference, Berlin Conference of Catholic Christians in European Countries, Pax Christi International (Catholic peace movement), World Alliance of Reformed Churches, World Council of Churches, World Judaist Congress, World Muslim Congress and other religious international and national organizations. The world's first woman cosmonaut, Valentina Nikolayeva-Tereshkova, former Prime Minister of Sweden Olof Palme, former President of Portugal General Francisco da

Costa Gomesh and several Lenin and Nobel prize-winners took part in the conference.

Mr. Sean MacBride, Chairman of the International Peace Bureau, Lenin and Nobel prize-winner, presided over the conference. Mr. Romesh Chandra, President of the World Peace Council, was the main speaker.

The conference worked at plenary sessions and in four commissions:

1. Disarmament, security, and economic development.
2. Declaration on disarmament.
3. Programme of action for disarmament: role of the public.
4. Role of the UN in the cause of disarmament, and the international mechanism of talks on disarmament, including the convention of the World Conference on Disarmament.

The walls of the beautiful assembly hall in the Geneva Palace of Nations heard probably for the first time a passionate call for peace, security, disarmament and banning nuclear weapon is-

suing from representatives of the world public. People of different professions, different convictions, different nations and different continents, with unanimity unusual in an assembly hall, voiced their opinion of the existing means of mass annihilation and of the production of the neutron bomb: "Inhumanity cloaked in the uniform of a cold-blooded murderer", as it was referred to in the speech of former Swedish Prime Minister Olof Palme.

The International Conference of Non-Governmental Organizations expressed deep concern about the continuing arms race, concern with the future of mankind; they called on the forthcoming Special Session of the UN General Assembly to adopt a concrete resolution on disarmament, and appealed to governments to convene a special international conference on disarmament.

The conference adopted a message to the Special Session of the UN General Assembly.

Archbishop VLADIMIR
of Vladimir and Suzdal

International Forum in Amsterdam

The International Forum Against the Neutron Bomb, convened by the Netherlands Initiative Committee, was held in Amsterdam from March 17 to 20. All of the major social forces, movements and organizations of the Netherlands took part in this forum: political parties, Churches, and ecclesiastical organizations, outstanding figures in science and art, labour unions, and youth organizations.

In its plenary sessions and three commissions, the forum discussed various aspects of organizing a worldwide struggle to ban production of neutron weapons for mass annihilation and their deployment in Europe, and urged the world's governments, nations, and the public to halt the criminal designs of those who favour the neutron bomb, who are hindering international detente, interfering with disarmament discussions, provoking a new upsurge in the arms

race, and threatening mankind with nuclear disaster. At the close of the forum a fifty-thousand-strong demonstration against the neutron bomb took place, as well as a protest meeting in which all of the foreign delegates who had come to the forum from 29 countries, including the United States and Canada, took part. Archpriest Prof. Vitaliy Borovoi was a member of the Soviet delegation.

From March 21 to 25, after the close of the forum, members of the Soviet delegation visited several towns in the Netherlands and met the representatives of the local public. Archpriest Vitaliy Borovoi talked with leading figures in the Dutch Roman Catholic and Reformed Churches, as well as with leaders of the Pax Christi International and the International Peace Committee, held a press conference, and gave an interview to the Netherlands Christian Radio.

Session of the CPC International Commission

COMMUNIQUE

While lovers of peace throughout the world are sparing no efforts to keep firmly on its forward path the process of detente, which through concrete measures should lead to a full and general disarmament, Sofia was the setting between March 1 and 3, 1978, for the 5th Session of the CPC International Commission after the 4th All-Christian Peace Congress in 1971. The hosts at this session were His Holiness Patriarch Maksim of Bulgaria and the Holy Synod of the Bulgarian Orthodox Church, fulfilling in this way their Christian duty towards the world, in accordance with the needs of peace in our time. The International Commission Session took place at the Theological Academy of St. Kliment of Ohrid. Partaking in it were more than 60 representatives of the member-Churches and CPC groups from four continents, and also representatives of the Bulgarian Orthodox Church and of other Christian denominations in the People's Republic of Bulgaria.

The session opened with an ecumenical prayer led by Bishop Dometian of Znepolye, General Secretary of the Holy Synod of the Bulgarian Orthodox Church. The Chairman of the International Commission, the Rev. Hartmut Drewes (FRG), gave an account of the six years' work of the International Commission and put before his listeners in concrete terms the tasks which lay before the Sofia session, stressing the great urgency of the problem of disarmament and calling it the most pressing task that faces international politics today.

On behalf of the host Church and her Primate, His Holiness Patriarch Maksim, His Eminence Metropolitan Pankratii of Stara Zagora, Head of the Department of External Church Relations, warmly greeted the delegates to the session.

A paper on the basic theme, "For a World of Peace and Justice—Christians and Churches Promoting Disarmament Awareness", was read by Ambassador Baruch Grinberg from the Ministry of Foreign Affairs of the People's Republic

of Bulgaria. As his paper stresses: "Experience has shown us clearly that every step forward demands an effort on the part of all those who are working for peace, and cooperation from states and powers. But the success of these efforts depends not only on the statesmen and diplomats who are negotiating: peace organizations and political, religious and cultural movements actively demanding the mobilization of public opinion in all countries against the arms race and for detente and the consolidation of peace—all these have an ever-increasing part to play. The great importance of this work was noted even by the UN."

The following papers were read to define the main aspects of the overall theme of the session: "The Anti-Militarism Programme of the WCC" (Ninan Koshy, India, WCC-Geneva); "The Importance of the Problem of Disarmament in Latin America and the Caribbean" (Gonzales Caceres, Chile); "Disarmament and the UN" (Christoph Schmauch, USA); "Disarmament and International Hotbeds of Crises" (Prof. Gerhard Kade, FRG, International Peace Institute, Vienna).

During the more detailed discussions which followed each of the papers, the following opinions were expressed.

The spread of contemporary weapons to international trouble-spots detracts from the quality of life and threatens the security of millions of men and can cause tangible harm to the natural environment; it also leads to growing inflation and rising unemployment in a growing number of countries. For those parts of the world particularly afflicted by crisis, the following opinions and accounts were expressed.

Regarding the European situation it was stressed that increased detente and disarmament are closely linked. The quick success of the Vienna Talks on cutting down the armed forces and armaments in Central Europe will not only serve European security and detente, but will also free resources and money to improve the economic situation in desperately poor regions.

NATO threats of economic repression towards such West European countries as Italy and Portugal are a violation of the Final Act of the Security Conference concerning non-interference in the internal affairs of other countries. Growing anxiety was expressed at the growth of neo-fascist movements in West German society.

As for the account given by Archpriest Solomon Selassie (Ethiopia) of the Somali attack on Ethiopia, the International Commission noted with anxiety the inadmissibility of the use of force and bloodshed, the violation of Ethiopia's territorial integrity and the support given to this act of aggression by certain NATO countries. The commission expressed its solidarity with the Ethiopian people and Ethiopian progressives, and expressed its readiness to support in all possible respects a peaceful and just settlement of the conflict.

The participants expressed their solidarity with the struggle of the peoples of southern Africa for freedom and independence against the racist regimes in the South African Republic and Rhodesia (Zimbabwe), and expressed their concern over the plans of the South African Republic to manufacture nuclear weapons.

The commission praised the struggle for liberation of the Palestinian people under the guidance of the OLP to put into practice their right to form their own sovereign state and end the occupation, and expressed its solidarity.

From the announcements and discussions following the speech by Prof. Enid Vasquez (Puerto Rico), it became clear that the movement for peace and disarmament cannot be separated from the struggle of various Latin American and Caribbean countries against differing forms of imperialism in this region. In particular, mention was made of the problem of colonialism to be found in Puerto Rico and the existence of military dictatorships in, for instance, Chile, Argentina, Uruguay, Brazil, Bolivia, Guatemala, Haiti, Nicaragua and San Salvador, and of the constant violation of human rights.

The particular aspect which was subjected to the most detailed discussion was the problem of the military presence of imperialism in the Caribbean,

seen in the existence of American military bases in the region like Guantanamo on Cuba, Roosevelt Roads on Puerto Rico, in the Panama Canal Zone and other military bases on Barbados and Trinidad. The armed forces, the manufacture of arms and contemporary arms technology are controlled in America by multinational corporations (MNCs). In this way, these strongly influence political and economic relations in Latin American countries and in the Caribbean, and aid the spread of militarism and fascism. This situation is becoming more and more acute for the peoples of the continent.

It is tragic that the peoples of developing countries who lack even the most basic requirements and are still suffering from malnutrition spend 15% of their GNP on military expenditure. Unfortunately, 70% of all the armament exports last year went to developing countries, which leads to further drops in their living standard and is a heavy burden on their resources, which could be better used for purposes of development.

For Christians and the Churches it is becoming more and more clear that growing arms production is an act of aggression against those who are caused suffering by the arms race. This act of aggression is a crime, inasmuch as the production of arms, even if they are never used, affects first and foremost the poor and leads to hunger and untimely death.

The International Commission adopted a project for a message to be sent by the CPC to the International Forum Against the Neutron Bomb which was to take place in Amsterdam on March 18, 1978, and to which the CPC was sending a delegation. It worked out recommendations for International Disarmament Day to be held on June 17, 1978, dedicated this time to the Special Session of the UN General Assembly on Disarmament which will be held in spring 1978. This will speed the convocation of the World Conference on Disarmament which the UN has decided to hold in order to bring about a general and complete disarmament. The International Commission approved the Vienna Appeal of January 27, 1978, calling for the prohibition of the use of the

atomic weapon first and recommended the Working Committee to support the appeal and promote its implementation. The commission offered the CPC leadership concrete proposals concerning its future structure and work. The reports of the working groups of the commission in Sofia will aid the preparations for the 5th All-Christian Peace Congress in Prague.

In the various groups the International Commission studied the following subjects: (1) Disarmament, Detente and European Security; (2) Disarmament, the New International Economic Order and Ecology; (3) Disarmament and International Hotbeds of Crises; (4) Disarmament and the UN; the Future Structure of the International Commission.

During the session, His Holiness Patriarch Maksim of Bulgaria received a delegation of representatives from the International Commission. In his speech of greeting, His Holiness the Patriarch noted that the Bulgarian Orthodox Church from the very beginning of the Christian movement for peace had taken an active part in its work, aware that all who praise the Lord are bound to preach peace on earth and to work for mutual understanding, justice and good neighbourly relations among nations. The actual contribution of the Bulgarian Orthodox Church to the cause of helping disarmament was to give her active support to international measures against the planned production of the neutron bomb. The Rev. H. Drewes (FRG), Bishop Nestor (Romania), Prof. G. Bassarak (GDR), Dr. A. Buyevsky (USSR) and Ms. E. Vasquez (Puerto Rico), on behalf of the whole delegation, expressed the sincere thanks of the International Commission to His Holiness for his kind hospitality and tangible support of the commission's work; acquainted him with the issues that had been discussed in the course of the talks and the resolutions passed by the Sofia session of the commission.

Representatives of the International Commission were received by the State Committee for Church Affairs and the National Committee for the Defence of Peace. They were greeted on behalf of the Bulgarian public by Mr. Layo Gant-

chev, a member of the State Council of the People's Republic of Bulgaria and of the Permanent Council of the Bulgarian Agricultural Union, who wished them all success in their work for peace and in their support of the general efforts to stop the arms race.

His Holiness Patriarch Maksim, on behalf of the Holy Synod of the Bulgarian Orthodox Church, gave an official reception in the Balkan Hotel, in honour of the participants, His Holiness the Patriarch addressed the delegates with sincere greetings, saying that the brotherly atmosphere and closer contacts have helped to strengthen the peace-making of the Church and of Christians, and have multiplied their efforts to establish world without weapons and wars, for peace and the common weal.

There was a press conference in the club of the International Organization of Journalists. The journalists were given information about the 20 years of the CPC's existence, the work of the International Commission and also of the preparations for the 5th All-Christian Peace Congress. The journalists' questions expressed interest and the need to co-ordinate the efforts of religious and secular peace organizations, especially with regard to the world's chief trouble-spots.

On the last day of the session, March 3, 1978, a national holiday in celebration of the centenary of Bulgaria's liberation from the Ottoman yoke, the session's participants were able to see for themselves the profound gratitude of the Bulgarian people for the fraternal solidarity shown them by the Russian and Romanian peoples in 1878 and the solidarity of the peoples of the Soviet Union in 1944 when Bulgaria was liberated from fascism. They shared the joy of the Bulgarian people. The host Church organized a special programme for the delegates, dedicated to this stirring event, and opened up for them an important period in Bulgaria's national history. A film was shown about the contribution of the Russian Orthodox Church and the Bulgarian Orthodox Church towards the liberation of the Bulgarian people and about the centuries-old friendship between their two

nations, united by bonds of brotherhood.

The International Commission thanked His Holiness Patriarch Maksim and the Holy Synod of the Bulgarian Orthodox Church for their outstanding hospitality and the splendid opportunity they had furnished for holding the session in Sofia. It wished the Bulgarian Orthodox Church God's blessing on

the further development of her work for peace.

* * *

Dr. A. S. Buyevsky, Secretary of the Department of External Church Relations of the Russian Orthodox Church, Father Vasiliy Novinsky, vice-chairman of the commission, and Hieromonk Sergiy Fomin all took part in this session of the CPC International Commission.

Consultation Between the Christian Peace Conference and Pax Christi International

From March 10 to 12, 1978, in Matrahaza, Hungary, a consultation was held by the CPC and Pax Christi International on the basic theme: "Forming Public Opinion in Support of Disarmament and Détente—the Aim of Christians and Churches, and Their Duty."

The CPC delegation was led by the CPC General Secretary, Bishop Karoly Toth, and the Pax Christi International delegation by Dr. Robert de Gent, General Secretary of the Brussels Forum "For Security and Cooperation in Europe".

The consultation took place in three working groups which discussed the themes: "The Analysis of the Vatican Document on the Same Subject and Proposals for Modes of Action", "The

Interface of International Détente and Disarmament, Based on the Final Act of the Helsinki Conference and the Vatican Document" and "The Ethical Problems of Arms Trade and the Arms Race, and the Challenge of Building a More Peaceful World: the Christian Task."

Dr. Tibor Bartha, President of the Ecumenical Council of Churches in Hungary, and Archbishop József Ijjas of Kalosca (Roman Catholic Church) gave a reception in honour of the participants in the consultation.

One of the members of the CPC delegation to the consultation was Archpriest Gennadiy Yablonsky, editor of *Stimme der Orthodoxie*, the journal of the Central European Exarchate.

Realizing the Necessity of Disarmament

On March 1-3, 1978, the Christian Peace Conference's International Commission met in Sofia under the hospitable roof of the Theological Academy of St. Kliment of Ohrid. This was the 5th and last meeting of the commission after the 4th All-Christian Peace Congress (ACPC) as the next, 5th ACPC, will be held in June this year. The meeting in Sofia marked the culmination of six years of work by the CPC International Commission. It would not be an exaggeration to say that during this period the International Commission carried out an immense amount of very useful work. Apart from the commission's own five meetings, this period saw fourteen meetings of its subcommissions. These dealt with such problems as disarmament, European securi-

ty, the Middle East, Indochina, and the UN. Several hundred Christians from Asia, Africa, South and North America, and Europe took part in the discussion of these problems. The results of this work are important not only for the activities of the commission but also for the activities of the CPC as a whole.

The meeting in Sofia deserves attention because of the topicality and importance of the themes it dealt with. As was justly noted in its communique, the meeting was held at a time when the peace-loving forces of the whole world are striving to make the process of detente irreversible and are supporting concrete measures for the achievement of universal and total disarmament. The main task of the meeting in

Sofia was to make an appropriate contribution to this important and urgent matter. "For Peace and Justice on Earth—Christians and the Churches favour Strengthening the Realization of the Necessity of Disarmament"—was the meeting's major topic. An expert report on this topic was made by Ambassador Baruch Grinberg of the People's Republic of Bulgaria and this was followed by four more reports on various aspects of the same matter: "The Anti-Military Programme of the World Council of Churches" presented by J. Koshy (India); "The Importance of the Problem of Disarmament in Latin America" presented by the Chilean G. Caceres (who lives in the FRG); "Disarmament and the UN" presented by C. Schmauch (USA); and "Disarmament and the Hotbeds of Tension" presented by Prof. G. Kade (FRG) of the International Peace Institute in Vienna.

The above reports and the discussion that followed served as a basis for the commission's further work in four thematic groups: (a) Disarmament, Detente, and European Security; (b) Disarmament, the New International Economic Order, and Ecology; (c) Disarmament and the Hotbeds of Crises; (d) Disarmament and the UN. The commission also found it necessary to discuss the further activities and the forms they should take. For this purpose a fifth working group was established and this elaborated a number of recommendations to the CPC Working Committee concerning the future of the International Commission.

The above summarizes the general trend of thought and the work of the CPC International Commission meeting in Sofia. The reports, plenary and working groups' discussions made clear the anxiety of the participants at the attempts by certain forces to halt the process of detente and to continue the arms race under any pretext although it has been vividly shown that the arms race may have grave consequences for the development and life of the whole of mankind.

The commission unanimously denounced the Pentagon's ominous plans to introduce a new and barbaric kind of weapon to the world—the neutron

bomb—and presented the ruling body of the CPC with a draft message for the international forum, "Against the Neutron Bomb", to be held in Amsterdam.

The participants expressed their belief in the need to make public opinion favourable to the process of disarmament and to strengthen the realization of the necessity of disarmament among every stratum of the population including the Church public.

During the meeting in Sofia the members of the commission had a number of memorable encounters. Thus, the representatives of the commission were cordially received by the Primate of the Bulgarian Orthodox Church, His Holiness Patriarch Maksim of Bulgaria. They were also received at the State Committee for Church Affairs and met Mr. Layo Gantchev, Vice-Chairman of the National Peace Committee and member of the State Council of the People's Republic of Bulgaria.

Yet another pleasant and unforgettable experience for the participants in the Sofia meeting was the sharing with the Bulgarian people their great joy at the celebrations of the centenary of Bulgaria's liberation from the Ottoman yoke on March 3. Sofia, as well as the rest of Bulgaria, solemnly and joyfully celebrated the beginning of the second century of liberated Bulgaria. The centenary celebrations fell on the last day of the meeting's work. Several days prior to that the streets of the city were decorated with the state flags of Bulgaria and of the liberator-country—our Motherland. It seemed that nature herself participated in the celebrations: 20 degrees Centigrade in early March is unusual. In the evening, there was an artillery salute and wonderful fireworks illuminating the peaceful skies above the Bulgarian capital with multicoloured showers of light.

In the life of a man a hundred years is a long time. The people of today's Bulgaria never heard the volleys of Plevna or the cannonade on Shipka Pass. But the feeling of gratitude for the liberator-brothers still burns in the hearts of Bulgarians. The Bulgarian people solemnly preserve the memory of the Russian warriors who laid down their lives for a peaceful sky above

the free country of Bulgaria. Wreaths and flowers at the foot of the monuments to the dead express the heartfelt gratitude of the present generation. "In the heart of the Bulgarian people there has been erected a divine monument at which there will always burn an eternal flame of love and gratitude to all the Russians, Romanians, Bulgarians and others who sacrificed themselves at the altar of our national liberation from the age-old Ottoman yoke." These sincere words spoken by Prof. T. Sabev at the festive party arranged by the Bulgarian Orthodox Church for the participants wonderfully express the continuity and steadfastness of the fraternal feelings of the Bulgarian people, feelings passed on from century to century, from generation to generation.

The party finished with the screening of a short documentary film about

the visit to Bulgaria in October 1977 of the Russian Orthodox Church delegation headed by His Holiness Patriarch Pimen of Moscow and All Russia for the Church celebrations of the centenary of Bulgaria's liberation from the Ottoman yoke.

The spirit of friendship, solidarity and fraternal love among nations that was felt so clearly during those festive days in Bulgaria left a cheerful note in the participants' hearts. This spirit indirectly reminded us of how nations and states could and should arrange their relations and of how wonderful and desirable is the aim for the sake of which Christians from different countries, different Churches and confessions unite their efforts in the Christian Peace Conference.

Father VASILIIY NOVINSKY

Orel Diocese Members Awarded

In 1977, the Orel Regional Peace Committee and the Regional Commission for Assisting the Soviet Peace Fund awarded Certificates of Honour for active service in strengthening peace and friendship among nations to the following: Bishop Gleb of Orel and Bryansk; Archpriest Nikolai Sapsai, Secretary of the Orel Diocesan Board and dean of the cathedral church in Orel; Archpriest Leonid Ilkevich, Rector of the Church of St. Sergiy in the town of Livny, Orel Region; and to the clergy of the above church—Archpriest Evgeniy Kiriyanchuk and Father Mefodiy Duzhik; P. K. Bykov, chairman of the church council; and A. E. Gurkin, chairman of the council of the Church of St. John the Baptist.

The certificates were presented on November 22, 1977, in the Regional House of Teachers by I. A. Krasnukhina, Executive Secretary of the Orel Regional Peace Committee. She warmly congratulated the recipients.

Bishop Gleb replied on behalf of the recipients and expressed their gratitude.

He said among other things that this presentation was notable in that it coincided with an important event in the life of the Church—the convocation in Moscow of the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations and with events of state importance—the adoption of the new Constitution of the Soviet Union, a truly historic document, by the Extraordinary Session of the USSR Supreme Soviet, and the 60th anniversary of the Great October Socialist Revolution.

Bishop Gleb assured the Peace Committee that the clergy and believers of the Orel Diocese would in the future continue to do their best to consolidate the Peace Fund.

The Orel Region representative of the Council for Religious Affairs of the USSR Council of Ministers, A. A. Darusenkoy, was present at the ceremony.

Archpriest NIKOLAI SAPSAI,
Secretary of the Orel Diocesan Board



The 100th Anniversary of the Liberation of Bulgaria

Symposium at the Sofia Theological Academy

The Holy Synod of the Bulgarian Orthodox Church invited representatives from the theological schools of the Russian Orthodox Church to take part in the symposium. The delegation sent by the Supreme Authority of the Russian Church consisted of the following: Archbishop Vladimir of Dimitrov, Rector of the Moscow Theological Academy (head of the delegation); Prof. Konstantin E. Skurat of the LTA; Prof. Aleksei I. Osipov of the LTA; Archpriest Docent Stefan Dymna of the Leningrad Theological Academy, and Docent Nikolai D. Medvedev of the LTA.

On March 6, the delegation was met at Sofia Airport by Bishop Ioann of Dragovitia, Rector of the Sofia Theological Academy, Bishop Dometian of Nepolye, and Archimandrite Nikita Yaverovich, representative of the Patriarch of Moscow and All Russia to the Bulgarian Patriarch. Also among the welcoming party was I. V. Gusev, representing the Cultural Attaché from the Soviet Embassy in Bulgaria.

On the day of their arrival the delegation visited the historic St. Aleksandr Nevsky Cathedral, the ancient Church of St. Sophia (which gave its name to the Bulgarian capital), the Church of St. Nicholas (the Podvorye of the Moscow Patriarchate), and an exhibition of Bulgarian icons of the 12th-19th centuries.

The symposium took place on March 7. The presidium consisted of His Holiness Patriarch Maksim of Bulgaria, Archbishop Vladimir of Dimitrov, Bishop Ioann of Dragovitia, Prof. Todor Sabev of the Sofia Theological Academy and Khristo Marinchev, representing the Committee for the Bulgarian Orthodox Church Affairs and Religious Cults of

the Ministry of Foreign Affairs of the People's Republic of Bulgaria. The assembly hall contained all the members of the Holy Synod of the Bulgarian Orthodox Church, many guests, and the professors and students of the academy. Over the presidium table hung a banner saying "Eternal Glory and Gratitude to Our Brothers and Liberators: 1877-1878". Nine papers were read by the academy professors, members of the Ecclesiastical Institute of History and Archaeology, and guests at the symposium. These were on the subject of the national liberation movement in Bulgaria, and spoke of the selfless help afforded by Russia during the time of trial and of the part played by the Bulgarian Orthodox Church in preserving Bulgaria's national self-awareness. Archbishop Vladimir took the floor on behalf of the Russian Orthodox Church with a paper entitled, "The Attitude of Russian Ecclesiastical Opinion to the Liberation of Bulgaria", and Docent Nikolai D. Medvedev of the LTA with "Russo-Bulgarian Cultural Links in the 16th-19th centuries".

At the end of the symposium, His Holiness Patriarch Maksim of Bulgaria, who had made a speech of greeting, solemnly presented the members of the delegation from the Russian Orthodox Church with Bulgarian Orthodox Church decorations: Archbishop Vladimir of Dimitrov was awarded the Order of Sts. Cyril and Methodius, 1st Class, and the representatives of the faculty members at the Moscow and Leningrad theological academies with the Order of St. Kliment of Ohrid, 1st and 2nd Class.

The proceedings concluded with the showing of a colour documentary film entitled, "The Eternal Crown", about the visit of His Holiness Patriarch Pimen of Moscow and All Russia to the centenary celebrations in honour of

the liberation of Bulgaria from the Ottoman yoke.

Between March 8-10, the delegation visited places connected with the time of the liberation, like Shipka, the Kazanlik monastery and Pleven. They said

panikhidas and lities at the graves of Russian soldiers, Bulgarian freedom fighters and Romanian volunteers.

On March 11, the delegation returned to Moscow.

NIKOLAI MEDVEDEV

Inter-Orthodox Consultation in Cyprus

From September 22 to 28, 1977, Nicosia, Cyprus, was the venue for a consultation between Orthodox youth and theologians within the framework of the World Student Christian Federation (WSCF), which was participated in by the following delegates from the Russian Orthodox Church: Archpriest Prof. Vladimir Sorokin, Hegumen Avgustin Nikitin and N. G. Teteryatnikov. The WSCF was represented at the consultation by its General Secretary Emilio Campi (Switzerland), the President of the Federation Mr. Vereket (Ethiopian Oriental Church), Andre Mikaleff (France), and other official members.

In addition to the delegation from the Russian Orthodox Church the consultation was attended by Orthodox representatives from Cyprus, Greece, Egypt, Lebanon, France, Romania, Syria, Ethiopia, USA, Finland, as well as Palestinian Orthodox believers. Present at the consultation from the WCC was Peter Moss, the coordinator of youth work of the WCC Unit III.

The idea of convoking such a consultation was born at the 27th Assembly of the WSCF, held in Sri Lanka in February 1977. In the view of the assembly's participants, the meeting was to aim at instilling Orthodox ideas into the life of the federation, which largely consists of Protestant youth movements. The programme, worked out at sessions of the Preparatory Committee in Athens in April 1977, provided for discussions and papers on the themes: (1) Orthodoxy and the Bible; (2) Orthodoxy and Patrology; (3) Orthodoxy and the Church's Social Responsibility; (4) Orthodoxy and Mission.

In the evening of September 22, Vespers was held before the opening of the consultation in a church situated near

the hotel where the participants were to hold their meetings. The service was led by Archpriest Prof. Vladimir Sorokin. When it was over all those present repaired to the conference hall and after saying the Lord's Prayer they stood in silence to revere the memory of His Beatitude Archbishop Makarios, the late President of the Republic and Primate of the Orthodox Church of Cyprus. A welcoming address was delivered by a representative from the Archiepiscopate, Dr. Andreas Mitsidis, Head of the International Department, and Emilio Campi, General Secretary of the WSCF. The agenda for the meeting was noted and working committees elected. N. Teteryatnikov was elected to the steering committee, Archpriest Prof. Vladimir Sorokin to the editorial committee, and Hegumen Avgustin Nikitin to the liturgical committee.

On September 23, at the first working session, Archpriest Prof. Vladimir Sorokin read a paper on: "Orthodoxy and the Bible". He described for the meeting's participants how the Orthodox Church regards the Bible as Holy Writ, and pointed out its great significance for the Orthodox believer. After the paper a discussion was held in the course of which those present showed lively interest in the invaluable experience of the Russian Church, which is conducting her activity in completely new social conditions. Father Vladimir described the modern position of the Russian Orthodox Church, the activity of her theological schools and the relations between the Church and State in the Soviet Union.

Then the representative of the Cypriot Orthodox Church, B. Englezakis read the paper by Prof. Savas Agourides of Athens University: "The Biblical Bases, and an Idea About Orthodox Service and Spirituality". The main

point of Prof. Agourides's paper was that representatives of the Orthodox Churches should give more attention to the reading, interpretation and preaching of the Word of God, to ensure that the centre of the average Christian's spiritual life does not shift to the mere exercise of occasional offices or rites. Those taking part in the discussion came to the unanimous conclusion that the voice of the Church is the principal authority in determining the methods of interpreting and studying Holy Scripture.

In the afternoon, the Rev. Prof. George Bebis, of the Coptic Orthodox Church, read a paper in which he dwelt on the special qualities inherent in the works of the Holy Fathers and Teachers of the Church. He demonstrated that the faith of the Christian ascetics and the conviction of their preaching were indivisibly connected with their life and their activity in the bosom of the Church. Hegumen Avgustin Nikitin drew his listeners' attention with a paper in which he illuminated the traditional views of the Orthodox Church on the authority of patristic theology.

At the morning session on September 4, the representatives of the Cypriot delegation, Dr. B. Englezakis and Mr. A. Tillirides, described the history and modern position of the Orthodox Church in Cyprus. Then a discussion was started on the question of the Church's social responsibility, and since most of those present at the consultation had come from the Middle East this fact strongly influenced the course of the discussion. The delegates closely reviewed the question of the responsibility of Christians for peace and the just resolution of conflicts in the potentially explosive areas of the world.

That afternoon the delegates from the Russian Church paid a visit to the Cypriot Archiepiscopate, where they were received by the Locum Tenens of the Archiepiscopal Throne, Metropolitan Chrysostomos of Paphos (now His Beatitude the Archbishop of New Justiana and All Cyprus). In his greetings address Father Vladimir Sorokin thanked His Eminence Chrysostomos for all his efforts, thanks to which Nicosia was able to host the inter-Orthodox consultation, and also expressed his con-

lences on the demise of His Beatitude Archbishop Makarios, noting the late Primate's great popularity in the Soviet Union. In his reply, His Eminence Metropolitan Chrysostomos expressed his conviction that relations between the Cypriot and Russian Orthodox Churches and our countries will develop in the spirit of the policy initiated by the President of Cyprus, Archbishop Makarios.

Later that day, the conference was joined by Metropolitan George Khodr of the Lebanon Mountains, who read a paper on "Orthodoxy and Mission". A second paper on this theme, sent from Romania by Prof. D. Staniloae, was read by the representative from Lebanon. The speakers showed, by an analysis of Scripture texts and patristic works that Orthodoxy is realizing its mission through service to the spiritual needs both of the individual and of all mankind. The Church's main task is to fight sin and religious dissension, which still has not been entirely eliminated from our lives. The question of the relationship between Orthodoxy and other Christian and non-Christian faiths was also discussed. In this connection the delegates from the Russian Orthodox Church informed those present about the world conference held in Moscow in June 1977.

A memorable occasion for the participants in the consultation was their trip to Kykko monastery, situated in the mountains to the south-west of Nicosia. On the way to the monastery they made a short stop in the village of Peristerona, to visit the 11th century Church of Sts. Barnabas and Hilarion.

After viewing this ancient church they continued on their way to the Troodos Mountains, at the peak of which is situated the grave of the late President of Cyprus, Archbishop Makarios. They laid laurel wreaths on the grave and then, after delivering a short address, Metropolitan George of the Lebanon Mountains said a panikhida in Arabic, at the end of which the Russian representatives sang "Eternal Memory" in Russian. Then they all repaired to the monastery of Kykko, founded in c. 1100 and attended Vespers, which was conducted by the monastery

brethren who number at present about twenty.

On Monday, September 26, Peter Moss (WCC, Geneva) informed his listeners of the work of the Youth Section of the World Council of Churches and its ties with the WSCF. He pointed out that at present the federation was in a critical condition with regard to the elaboration of its theological basis, and therefore the governing body of the federation wished to attract Orthodox believers in the hope that they would actively involve themselves in the movement and provide a new stimulus for its work.

The General Secretary of Syndesmos, Aleksii Härkönen (Finland), and the President of Syndesmos, James Couchell (USA), told the consultation about the history, activity and future prospects of this inter-Orthodox youth organization, to which the theological schools of the Russian Orthodox Church also belong. The hope was expressed that closer co-operation would be achieved between Syndesmos and the WSCF at different levels.

In addition to attending plenary sessions to hear and discuss the papers, all the participants were divided into working parties, in which they discussed in greater detail the main themes of the consultation: (1) Orthodoxy and the Bible; (2) Orthodoxy and Patristics; (3) Orthodoxy and the Church's Social Service. The "Orthodoxy and the Bible" Group discussed the question of the new interpretation of the Bible reading in the context of the indivisible ties with the Church, as well as the application of its content in today's various social, economic and political structures. The members of the "Orthodoxy and Patristics" Group came to the shared conclusion that it is essential to emphasize as insistently as possible the organic connection between the individual life of the Holy Fathers and their works. And although our modern age is incomparably more complex than the times in which they lived and worked, we must reveal their message and apply it creatively to the resolution of today's urgent social problems. In pursuance of the example

of the Holy Fathers today's theologians must use philosophy and its terminology as one of the most important instruments to make clear as much as possible the God-revealed truths, retaining in the process their faithful allegiance to their dogmatic heritage as well as their right to freedom in approaching practical questions. These same questions were reviewed from a different aspect by the "Orthodoxy and the Church's Social Service" Group, which discussed the various forms of Christian witness in differing political systems. The consultation completed its work late, and then the participants gathered for a social evening, at which they acquainted one another with their various national arts and folklores.

On September 28, the participants spent the day touring the city, and in the afternoon of the following day the delegates from the Russian Orthodox Church departed for home. But even on this, our last, day we were able to enjoy the solicitous hospitality of our island hosts: our programme, offered us by Dr. A. Tillirides on behalf of the Archiepiscopate, provided for a trip to the picturesque town of Larnaca and its surrounds.

When we think back to those busy days in Cyprus we can say that, on the whole, the consultation went off successfully. The members of our delegation took an active part both in the general plenary discussions and the group work. We were constantly aware of the concern of the World Student Christian Federation in the widening of its contacts with Orthodox youth and, in particular, with representatives of the theological schools of the Russian Orthodox Church. The WSCF is a youth movement which trains personnel for the World Council of Churches, and the continued participation of our representatives in the federation's work will be of undoubted benefit, for Christians all over the world should heed the behest of the Apostle calling upon us to *keep the unity of the Spirit in the bond of peace* (Eph. 4. 3).

Hegumen AVGUSTIN NIKITIN
NIKOLAI TETERYATNIKOV

Eastern Research Institute of the Alexandrian Patriarchate Library

November 1977 marked the 25th anniversary of the foundation of the Institute of Eastern Research of the Patriarchate Library of the Alexandrian Church. The institute was founded by His Beatitude Pope and Patriarch Christodoulos II of Alexandria (1939-1967) in 1952 during the celebration of the Patriarchate Library's millennium (52-1952).

The first presidents of this theological research centre within the Alexandrian Church—later its zealous staff members—Bishop Athanasios of Mareos (1952-1953) and Archimandrite Porphenios Koidinis (1953-1959), today Metropolitan of Carthage, participated actively in instituting the centre. From 1959 to the present day the respected and responsible post of director of the Institute has been occupied by Metropolitan Barnabas Photaras of Philus, general epitropos of the Patriarchate. Professor Theodore Moskhonas, an expert in palaeography, has been the Institute's tireless secretary and soul from its foundation to the present day. Prof. Eugenios Mikhailidis was also an active figure in organizing the institute, and was its advisor from 1952-1975.

The Eastern Research Institute does not work like an ordinary institution of higher learning, for it has no lecture halls, professors, or students. It has theologians, historians, canonists, and scholars entirely dedicated to theological studies whose work encompasses research into dogma, ecclesiastical history, liturgy, the study of manuscripts,

and of ancient and more recent monuments of theological interest. They also take part in preparing scholarly publications of various types.

The institute's most important work is the publication of *Analekta* (from the Greek meaning "collected"), a collection of scholarly articles on theology and ecclesiastical history. In the twenty-five years of the institute's existence, 25-26 such collections (the last collection was double) have been published.

Despite the difficulties in founding the institute—lack of appropriate buildings, lack of material resources and qualified staff, a printshop—a great amount of scholarly work has been accomplished in 25 years. *Analekta* has published on its 5,000 pages a number of valuable articles on ecclesiastical history, theology and archaeology, and has devoted attention to questions concerning the ecumenical movement and Church unity, and other current questions of ecclesiastical life. The articles are written not only by theologians from Egypt and the Local Orthodox Churches, but also by Roman Catholics and Protestants.

We congratulate the directors and staff members of the Institute of Eastern Research on the 25th anniversary of its foundation, and wish them further success in glorifying Christian unity, fraternity, peace, and love among the nations of the world.

Archpriest IOANN ORLOV,
Exarch of the Moscow Patriarch to the
Patriarch
of Alexandria and All Africa

CHRONICLE

(Continued from page 41)

On March 29, 1978, H. E. Pierre Calogeras, Ambassador of Greece to the USSR, gave a reception on the occasion of the National Holiday of Greece. Present from the Russian Orthodox Church were Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, Archbishop Khristostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, and G. N. Skobei, a staff member of the Department of External Church Relations.

* * *

On March 29, 1978, the commission for the preparation and convocation of the celebrations of the 60th anniversary of the restoration of the Patriarchate in the Russian Orthodox Church held a regular meeting at the Moscow residence of the chairman, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe. The commission discussed and approved the design of the jubilee badge; it also discussed the script for the film dedicated to the 60th anniversary of the restoration of the Patriarchate in the Russian Orthodox Church.

Seminar of Orthodox Youth

The seminar took place on October 7-8, 1977, in the Leningrad Theological Academy.

A delegation of Finnish youth arrived in Leningrad on the invitation of the theological schools of the Russian Orthodox Church on the initiative of the Rector of the Leningrad Theological Academy and Seminary, Archbishop Kirill of Vyborg.

At the meeting the delegation of the Finnish Orthodox Church youth was headed by the General Secretary of Syndesmos, Aleksii Härkönen, while representing the Russian Orthodox Youth, was Hegumen Avgustin Nikitin, a teacher at the Leningrad theological schools and Vice-President of Syndesmos.

Archbishop Kirill, rector of the Leningrad theological schools, took part in the seminar. Aleksii Härkönen and Hegumen Avgustin took turns in the chair. In all, thirty-one took part in the work of the seminar: representatives of the Orthodox youth organizations of Finland—the Union of Orthodox Youth of Finland, the Union of Orthodox Students of Finland, the Students' Union of the Theological Seminary of Finland—and representatives of the Moscow, Leningrad and Odessa theological schools of the Moscow Patriarchate.

The theme of the seminar was "The Church in the modern world". At the five sessions of October 7 and 8, 1977, four papers were read and then discussed.

Dimitriy Ivliev, a 3rd year student of the Leningrad Theological Academy, in his paper "The Church in her service to the world" examines the history of the created world in its teleological aspect and from this point of view deliberates on the ways of Christian service in the world. God is the Creator, Providence, Pantocrator in relation to every being and every phenomenon of life. And since God's purpose, which the history of the world serves, is to *gather together in one all things in Christ, both which are in heaven, and which are on earth* (Eph. 1. 10) at the end of time, then every free act of man,

which is in accordance with this purpose, is blessed in the eyes of God.

Christian service can be looked at formally in either of two aspects. First of all, it is the regeneration of mankind in the Church through grace. Here, characteristic of Orthodoxy is personal ascesis and grace, received through the Sacraments and the inexhaustible wealth of the liturgical life of the Church.

The other aspect of the Church's service to the world is the witness of Truth which expresses itself above all in an ethical influence on the outside world.

The Orthodox Church has never tried to oppose herself to the world or to free herself from it. On the contrary, the traditions of active service to the world have always been strong in the Church. And peacemaking has always been looked upon in the Russian Church by her best representatives as a fundamental collaboration with Divine Providence for creatures. We must remember that in defending peace we are worthily preserving God's gift, for peace on earth is the grace-endowed help to all men of good will who are working for the preparation in human society of the essentially Christian relations of brotherhood and justice.

In the paper note is also made of the Church's service to the world in the sphere of influence on the environment in which mankind lives. A positive attitude to the created world has always been part and parcel of the Orthodox consciousness. Thus love for and cultivation of nature has always been alive in Russian asceticism. At the present time the Church can do more in this direction. Through sermons she can foster in Christians a sense of responsibility for the conservation of nature. Wide support is needed for national and international measures, which are aimed at fighting the ecological crisis.

Petr Leim, a novice of the New Valaam monastery, read a paper on "The ministry of the Church in the modern world". The dialectical character of the spiritual situation in the modern world is underlined in the paper.

The technologically fast changing world, both overtly and covertly, demands corresponding changes on the part of the Church. One often hears it maintained that the Church is fatally lagging behind the times and thereby risks losing touch with modern man. Church doctrine, both theological and ethical, should, from this point of view, become less demanding and more easily comprehensible. The speaker rejects this position. He maintains that the Orthodox Church, with her depth of spiritual self-awareness and inexhaustible sources of spiritual wisdom, is by her very nature not subject to change. The Church is a living whole, the fullness of life in Jesus Christ is given to her. There is no need for her to change herself, but she can and must have a critical attitude to her actions in the modern world, acting every time in accordance with the Holy Spirit and with her general aims.

The Church carries out her mission of salvation in the secular world. If the spreading of Christianity depended on the means of communication, then modern advertising techniques could be used. But the rules of advertising are not applicable for the living dissemination of the teaching of the Church. The pastors of the Church are in a difficult and responsible position. They must be the living witnesses of the love of Christ and must work to assure that their flock too, with God's help, may spread love around themselves, for this is the only effective means of spreading the Good News of Christ. In their activities the pastors must be unbendingly guided by the precepts of Holy Scripture and Church tradition.

Rauno Pietarinen, a 3rd year student of the Orthodox Seminary of the Finnish Orthodox Church, in his paper "The dogmatic foundations of Orthodox ecclesiology", criticizes the "theory of development", put forward in the course of the ecumenical movement, according to which all ecclesiastical associations are no more than branches of one and the same tree, so that each branch contains a fraction of the general truth. The speaker put forward the traditional Orthodox view of the Church in her Trini-

tarian, Christological and Pneumatological aspects.

From the Trinitarian point of view the Church is the image of the Holy Trinity, reflecting the unity in substance inherent in the Divine Trinity with the plurality of those affirming through the unity of love their personal human characteristics. In like manner, despite the existence of many Local Churches, together they comprise One Church.

From the Christological point of view, we look on the Church as the Body of Christ, the members of which are Christians. The unity of the Church is unity in Christ. The true criterion of the unity of the Church is the Holy Eucharist.

Finally from the Pneumatological point of view, the Church is the continuation of the Pentecost, the temple of the Holy Spirit, Whose gift is continuous in the Church through Apostolic Succession and the Holy Sacraments.

The internal organic unity of the Church is underlined also by the quality of sobornost, understood not so much quantitatively as qualitatively. The Mystery of the Holy Trinity can serve precisely as the prototype of the sobornost of the Church.

The speaker ends by examining the attitude of the Church towards time. The Church represents the "living image of eternity in time" (Archpriest Georgiy Florovsky). The entire life of the Church has an eschatological aspiration. The Eucharist reveals this eschatological feature which determines the attitude of the Church to the world in the most convincing way. It is precisely in the Eucharist that the Church realizes the link with eternity.

The fourth paper, on "The canonical foundations of Orthodox ecclesiology" was read by Yuriy Ruban, a 2nd year student at the Leningrad Theological Academy. Having in mind not so much the theoretical as the practical needs of the Church, the speaker dwelt on the most essential problems of the interrelations of the Orthodox Churches in connection with the canonical tradition that had grown up in history. The following are the problems standing on the path to the achievement of Pan-Orthodox unity: the concept of auto-

cephaly (and autonomy) as the fundamental principle on which the relations of one Church with another are to be based; the question of the canonical organization of autocephaly and autonomy and the power to grant them and, finally, the problem of the Orthodox diaspora and its relations to the Mother Church.

Her Tradition serves as the basic criterion for the solution of practical problems in the life of the Church. The difficulty consists in the disparate interpretations of one and the same occurrence in Tradition. The reason for this lies in the fact that the Church canons which lie at the basis of canonical tradition formed in history, i. e. its original "essential" layer, including Apostolic Constitutions and the resolutions of the Ecumenical and certain Local Councils and the rules extracted from the writings of certain Holy Fathers, do not, any of them, touch on the terms "autocephaly", "jurisdiction" and "autonomy", which give rise at the present time to such differences of opinion.

It is significant that in disputes references to "essential" tradition are usually rare, and the argumentation centres round historical precedents from the secondary layers of Tradition instead. Such dogmatization of history is an attempt to equalize in significance the Church canons, which are the expression of the unchanging essence of the Church, and the historically relative forms of her existence, which have a temporal transient character. On the contrary, these historically relative forms, however important they might be, must be verified by the "essential" canonical tradition, which is the foundation of ecclesiology. When talking of autocephaly and other ecclesiological realities, one should take into account the dual nature of the Church herself and distinguish her two sides: the unconditioned and the relative, and to confuse the two is a methodological mistake.

Autocephaly and autonomy form the basic principle of modern Church organization and the canonical inter-relationship of the Orthodox Churches. Each Autocephalous Orthodox Church possesses canonical authority and the power to grant autocephaly or autonomy to a part of her ecclesiastical domain. The problem of the relationship between the Orthodox diaspora and the Mother Church, from experience gained in recent years, may in the future be solved through the granting of autonomy to the Autocephalous Churches to their parishes and dioceses abroad, and in certain circumstances, even that of autocephaly.

On October 8 and 9, 1977, the members of the seminar took part in divine services and in the Annual Convocation of the Leningrad Theological Academy which was timed to coincide with the Feast of St. John the Divine, its patron saint. As a representative of the Finnish delegation, Father Mikko Kaarki assisted Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, at Divine Liturgy attended by the remaining participants in the seminar. Aleksii Härkönen, General Secretary of Syndesmos, told the seminar participants and the students of the Leningrad Theological Academy about the 9th Assembly of Syndesmos, its current activities and work for the future.

The members of Finnish delegation were received by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, and by Archbishop Kirill of Vyborg.

During their stay in the USSR, the Finnish delegation also visited Pskov, the Pskov-Pechery monastery, Moscow and Zagorsk. The members of the delegation visited churches, took part in services, had contacts with people in the Church and saw cultural and historical monuments.

DIMITRIY IVLIEV
3rd year student of the LT.



Inter-Christian Contacts in Morocco

In July 1977 in Morocco, through the efforts of the Rector of the Church of the Annunciation in Casablanca, Archimandrite Savva Karras (Alexandrian Orthodox Church), Archbishop Jean Chabbert (Roman Catholic Church), the Rev. Gilbert Schmidt (Evangelical Church) and Archpriest Nikolai Zakharov, Rector of the Church of the Resurrection in Rabat (Moscow Patriarchate), the Council of Christian Churches in Morocco was formed. The aims of the council are ecumenical, and its preliminary results are progress towards the strengthening of Christian brotherhood and an openness to mutual understanding and cooperation. The tasks of the council are the development of what has been achieved and of the mutual support of the representatives of the Churches in their service. A plenary session of the council was held on November 20, 1977, at the residence of the Evangelical parish in Casablanca. The following session was held on February 5, 1978. The ecumenical council in Morocco is registered with the World Council of Churches.

The visit to Morocco of Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, in November 1977 was an effective contribution on the part of the Moscow Patriarchate to the ecumenical cooperation. In connection with this, ecumenical meetings and gatherings were held in Rabat.

The solemn Christmas service on December 24/25, 1977, in the Roman Catholic Cathedral of St. Peter in Rabat was attended by representatives of the Rus-

sian Parish of the Resurrection. During the service the choir of the Church of the Resurrection sang several Christmas carols in Church Slavonic.

On December 31, the Rector of the Church of the Resurrection was among those invited to the traditional New Year's reception at the residence of Archbishop Jean Chabbert of Rabat.

A meeting of the Bible Circle was held with the reading and interpretation of certain chapters from the New Testament. These gatherings of those who love to read the Word of God are attended by Roman Catholics and Protestants alike. The participants in the meeting listened with interest to what the representative of the Russian Orthodox Church had to say about Orthodox exegesis.

On January 3, 1978, in the Roman Catholic cathedral church, a meeting was held of the representatives of the Christian Churches in the persons of Father Louis Vettiare (Roman Catholic), the Rev. Roger Chatenet (Reformed), and Archpriest Nikolai Zakharov, with the purpose of preparing the programme of the Week of Prayer for Christian Unity in Rabat. In accordance with the programme of the Week of Prayer the following ecumenical meetings were held in the Rabat Diocese:

On January 20, 1978, an evening ecumenical service was held in the Russian Church of the Resurrection in Rabat. A sermon on the Gospel lesson for the Feast of the Presentation of Our Lord was delivered by Monseigneur Jean Chabbert, Archbishop of Rabat (Roman Catholic).

On January 22, an ecumenical service was held in the Evangelical-Reformed church with the participation of representatives of all the Christian denominations represented in Morocco.

On January 24, an ecumenical service was held in the Roman Catholic Cathe-

Editorial note: The Rector of the Russian Parish of the Resurrection in Rabat, Morocco, Archpriest Nikolai Zakharov sent the editors this description of a participant representing the Russian Orthodox Church in the ecumenical life of the Christian Churches in Morocco.

dral of St. Peter in Rabat. After the inter-confessional prayer a fraternal luncheon was served for the participants.

From January 9 to 19, in accordance with the wishes of the ecumenical circles of Morocco, N. A. Kulomzin, professor of New Testament Studies at the St. Sergiy Institute in Paris, delivered a lecture on the theme "The Holy Spirit in the lives of Christians according to the Book of the Acts of the Apostles" to the followers of various Christian denominations in a string of towns in the country. His papers echoed the themes of the programme of ecumenical work in Morocco in 1978.

On January 25, an ecumenical dinner was held in the conference hall of the Roman Catholic Franciscan monastery in Rabat, after which the Moroccan public figure Dr. Mekhdi Ben-Abud spoke to the gathering, putting forward his theological deliberations on the theme of Islamo-Christian contacts.

On February 5, in the building adjoining the Evangelical-Reformed church in Casablanca, a session of the Council of Christian Churches in Morocco was held. The participants in the meeting exchanged opinions about contemporary ecclesiastical and religious life and pastoral activity in the parishes; they outlined points for future theological conversations and themes of ecumenical brotherly contacts. Those who had gathered decided to inform on a wider and more intensive scale the leadership of the Churches they represented of their

work and ecumenical hopes. Read at the meeting were greetings from Geneva to the council from the Assistant General Secretary of the World Council of Churches Dr. Alan Brush and from Mr. John Taylor, Secretary of the WCC Working Group "The Dialogue with People of Living Faiths and Ideologies".

On January 17, in the French Roman Catholic Cathedral of the Assumption in Tangier, an ecumenical service was held according to the programme of the Ecumenical Week of this year. Monsignor Carlos Amigo Vallejo, Archbishop of Tangier, Bishop Edmont Capner, the Vicar General of the Gibraltar Metropolitanate (Anglican Church), and the clergy of both Churches and laity took part in the service. A group of Orthodox Russians living in Morocco attended. On the invitation of Archbishop Amigo Vallejo, the Rector of the Parish of the Resurrection of the Moscow Patriarchate, Archpriest Nikolai Zakharov, arrived from Rabat. He said the Orthodox Ektene, whose words of supplication "For the peace of the whole world, for the good estate of the holy Churches of God and for the union of all" set the theme and spiritual meaning to the gathering of Christians from various Churches. Before the start of the prayer service, at the request of the hierarchy and other participants in the meeting, Archpriest Nikolai Zakharov blessed the gathered with the icon of the Most Holy Mother of God.

Archpriest NIKOLAI ZAKHAROV

The European Ecumenical Meeting of the CEC/CCEE

Chantilly, France, April 10-13, 1978

A joint meeting of the Conference of European Churches (CEC) and of the Consilium Conferentiarum Episcopaliū Europae (CCEE) was held in the French town of Chantilly. It was the first large meeting in European history at which representatives of the Orthodox, Roman Catholic, Anglican, Reformed, Lutheran and other European Churches were present.

The meeting was held under the motto "To Be United so that the World May

Believe". There were two sub-themes—"Obedience to Christ Requires Unity" and "Our Peace in Christ Makes Us Work for Peace on Earth"—on both of which the CEC and CCEE presented two reports that were discussed in six working groups and later in the two sections and at the plenary meetings. Reports on the first sub-theme were presented by His Eminence George Cardinal Hume, Archbishop of Westminster and Prof. Nikolai A. Zabolotsky. Reports

n the second sub-theme were presented by Bishop Emile de Smedt (Belgium) and Bishop Dr. Werner Krusche, Magdeburg (GDR).

The meeting's participants unanimously adopted three final documents—a message to the Churches and two summary reports on the work of the groups and sections.

Among other things, these documents present an analysis of the theological understanding of Sobornost, Catholicity, the Eucharist and other problems that require joint study on the way to Christian unity.

A lot of attention was also paid to the problems of peacemaking and education in the spirit of peace. The participants in the ecumenical forum of the European Churches paid special attention to the need to take new steps to strengthen peace, detente, security, mutual understanding, and cooperation among the peoples of the European Continent. They supported and spoke in favour of implementing the decisions of the Helsinki Conference on Security and Cooperation in Europe and of the Belgrade meeting. The participants stressed the necessity of disarmament and restrictions on international arms sales and strongly denounced the design of new mass annihilation weapons. The representatives of the European Churches supported proposals for the drawing up of a statement on disarmament to be

sent to the UN General Assembly's Special Session on Disarmament.

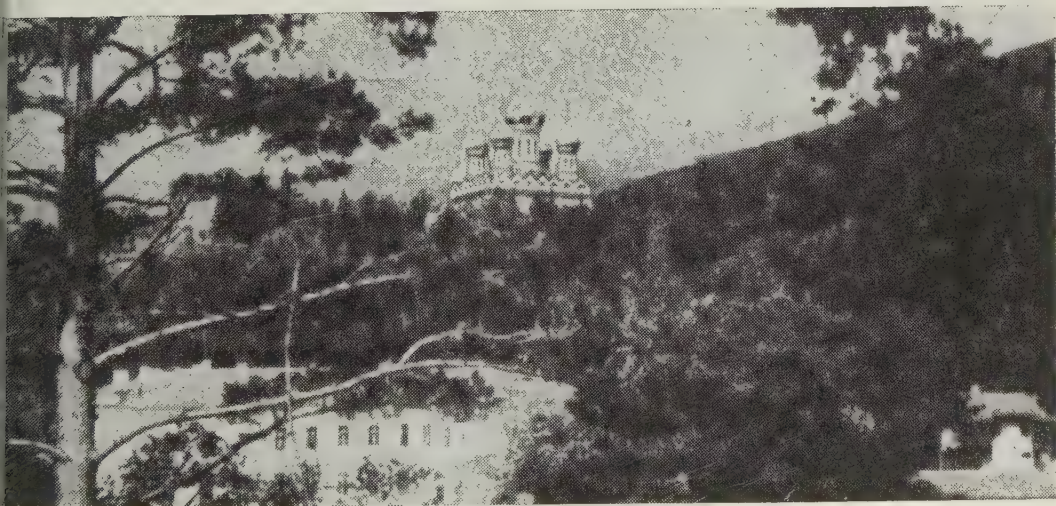
By joint decision the results of the Chantilly meeting will be made known to the Churches and parishes and will be discussed at various Church levels.

The ecumenical meeting in Chantilly was held under the sign of common prayers said daily in the morning, at noon, and in the evening, as well as attendance at Eucharistic services of different Christian traditions.

On Thursday, April 13, Metropolitan Aleksiy of Tallinn and Estonia celebrated the Liturgy of the Presanctified Gifts during which the Orthodox hierarchs and other Orthodox participants in the meeting received Holy Communion.

The inter-Church forum in Chantilly was held in a spirit of Christian brotherhood, mutual understanding, and aspiration for cooperation and the continuation of such meetings.

Participating in the meeting on behalf of the Russian Orthodox Church were Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches; Prof. Nikolai A. Zabolotsky, of the Leningrad Theological Academy, and Konstantin M. Komarov, docent at the Moscow Theological Academy, members of the CEC Advisory Committee; and the MTA postgraduate student Anatoliy Sidelin as a staff worker.



The Monument Church at Shipka, Bulgaria



The Diocese of Ryazan and Its Patron, St. Vasiliy, Bishop of Ryazan

The Diocese of Ryazan lies in the middle of the European part of Russia. The directories tell us that Ryazan (formerly Pereyaslav-Ryazansky) lies 198 kilometres south-east of Moscow. The River Oka passes within two kilometres of the city, and during the spring floods when the river basin fills up, the big river steamers can come right up to the streets of the city along the Trubezh, a tributary of the Oka.

In the first years after Christianity came to Russia under Princes Vladimir, Equal to the Apostles, and Yaroslav the Wise, the Christians (whom we must assume to have been few in number) of the towns and settlements along the basin of the Oka were guided either by the ecclesiastical hierarchy of Chernigov (Ryazan and all the lands to the south and west), or by the Bishop of Rostov (Murom). Until the end of the 11th century, Murom and Ryazan were nothing more than provinces dependent upon the princes of Chernigov. During the first half of the 12th century, Murom and Ryazan separated from the Dnieper lands. And during the second half of the century, an independent principality of Ryazan took shape. The founder of the dynasty of all the princes of Murom and Ryazan is considered to be the Orthodox Prince Konstantin of Murom (feast day—May 21, Old Style), whose secular name was Yaroslav Svyatoslavovich († 1129).

In ecclesiastical matters, however, even after Murom and Ryazan had become an independent principality, the city continued until the end of the 12th century to be subordinate to the bishops of Chernigov.

The fact of the arrival in Vladimir in 1187 of Bishop Porfiry of Chernigov to plead on behalf of the princes of Rya-

zan, "Ryazan in the Diocese of Chernigov", shows that at that time Ryazan was still a part of the Diocese of Chernigov.

V. N. Tatishchev's "History" relates that "Yaroslav, Prince of Ryazan, in agreement with his brothers, asked the Grand Duke Ryurik and the metropolitan to separate Ryazan from the Diocese of Chernigov and give Ryazan its own bishop. And since the grand duke agreed, they chose Hegumen Arseniy, and sent him to Metropolitan Ioann, who consecrated him on September 26".

The sources state the year of the consecration of Hegumen Arseniy as bishop of the "Principality of Murom and Ryazan" as being 1198. Consequently, we should regard the end of the 12th century as the beginning of the independent existence of the Diocese of Ryazan.

As it happens, there is no clear answer to the question of whether the seat of the bishops of the "Principality of Murom and Ryazan" was in Murom or in Ryazan.

On the one hand, Murom, as the older and richer city, was also the former residence of the Orthodox Prince Gleb and significant as the capital city, and so could also claim to hegemony in the ecclesiastical sense as well. The very form of the name "Principality of Murom and Ryazan" should dictate the title of the bishops of "Murom and Ryazan" and their residence in Murom. On the other hand, the quotation taken from the historian Tatishchev shows clearly that the princes of Ryazan asked for a bishop for Ryazan, and not for Murom.

The information contained in the chronicles for 1207-1208 on the interne-cine war within the principality shows that Prince David of Murom was completely dependent on Prince Vsevolod of Vladimir, while the first bishop, Arseniy, lived in Ryazan and pleaded on behalf of Ryazan. Bishop Arseniy



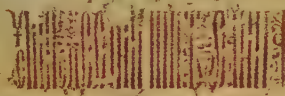
ICON OF ST. ALEKSANDR SVIRSKY

(with scenes from his life)

St. Aleksandr Svirsky (June 15, 1448-August 30, 1533), luminary of monasticism, was honoured with special revelations from God. In 1508, the Life-Giving Trinity appeared to him and at the end of his life he beheld the Most Holy Mother of God with the Divine Infant in Her arms. The saint's relics were invented on April 17 (Old Style), 1641, and this date coincided in 1978 with the Feast of the Glorious Resurrection of Christ.



ICON OF MID-PENTECOST



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ICON OF PENTECOST

died in 1213, leaving the See of Murom and Ryazan vacant for twelve years.

The second bishop was Evfrosin Haborites (1225-1237). It was during his occupation of the seat that Batu attacked and sacked Ryazan in 1237, and then Murom in 1239. After the destruction of Ryazan (in 1237), when, according to the chronicles, the bishop "departed" for an unknown destination, the diocese was left without an archpastor for many years. From 1237 to 1284, there is no evidence of there having been any bishop in Ryazan. In an appendix to the *Kormchaya Kniga* (Nomocanon) of Ryazan under the year 1284 there is mention of a Bishop Iosif.

Next, after His Grace Iosif, in the list of bishops of Ryazan comes St. Vasilii the Miracle Worker of Ryazan.

St. Vasilii, Bishop of Ryazan, lived in the 13th century, but unfortunately no information on his background has been preserved. All we know is that he first distinguished himself for his piety in Murom. There he became a monk and, when Divine Providence saw fit to make him bishop of the flock of Murom and Ryazan, he was already known as a man both righteous and devout".

We know of the election of St. Vasilii to the bishopric from a tradition recorded much later in epistolary sources.

Upon taking up the episcopal ministry, Bishop Vasilii laboured much for the formation of his flock: he gathered together those who had been scattered by the Tatar invasion, strengthened the weak, comforted the faint-hearted with faith in God's mercy, and brought back onto the right road those who had wandered. He proved himself a good shepherd, wise and vigilant, merciful and loving, a pillar of purity and chastity, and an example to his flock in prayer and ascetic feats.

However, as we know from his *Life*, through the wiles of the great Enemy of the human race the bishop was calumniated, suspected of fornication and driven forth from Murom by the crowd. Some, in their blindness, were ready even to kill him, but St. Vasilii pleaded with them, saying: "Fathers and brothers! Give me but a little time, until the third hour tomorrow!" The saint's meekness softened their hard hearts. They agreed, and returned to their homes.

The righteous man prayed all night in tears in the Church of Sts. Boris and Gleb—after conducting All-Night Vigil, in the morning he celebrated Divine Liturgy, followed in the Church of the Annunciation by a moleben before the venerated icon of the Mother of God. Then, taking this icon with him and entrusting himself to the will of God, he set off for the Oka, leaving Murom for ever. When he reached the river, St. Vasilii removed his mantle, spread it out on the water, and stepping onto it with the icon of the Mother of God, he sailed upstream, against the current. This was a miracle worked by the Lord to show the innocence of the saint to the people. For the righteous man the mantle became a light boat, steered by Divine Providence and protected through the intercession of the Mother of God. Astonished by the miracle, the people of Murom cried out, weeping: "O holy Vladyka Vasilii, forgive us sinners! We have sinned against thee, our holy father and Vladyka; do not forget us, thy servants". But St. Vasilii was taken away from the people of Murom "in the twinkling of an eye".

Tradition relates that the people of Ryazan had gathered in church for the evening service just before St. Vasilii appeared in their city. It was the deacon, coming out of the sanctuary onto the ambo, who first caught sight of the saint and therefore instead of the usual exclamation "Bless us, Vladyka" cried: "The Vladyka is coming, go and meet him". All the people hurried to the bank of the Oka to meet the bishop and as they saw him sailing on his mantle with the image of the Most Pure Mother of God, received him with great joy. The Grand Duke Oleg of Ryazan "met him with the cross".

But the flock of Ryazan were not to be guided for long by the bishop who had been sent to them in so miraculous a manner. In 1288, during one of the punitive Tatar raids, Ryazan with all its churches was destroyed. And once more St. Vasilii, under the protection of the Murom icon of the Mother of God, his Patroness, sailed off on his mantle along the Oka and its tributary the Trubezh to the Church of Sts. Boris and Gleb in Pereyaslav-Ryazansky. Here he founded a new bishopric, and from that

time on the Church of Sts. Boris and Gleb became a cathedral. And here St. Vasiliy ended his episcopal life of holiness. On July 3, 1295, he was called to rest in the Lord. His holy body was buried in the Cathedral of Sts. Boris and Gleb. (When the cathedral was rebuilt, the grave was left outside the cathedral walls.)

The *Life* of St. Vasiliy, Bishop of Ryazan, is contained in the Prolog for May 21 (Old Style), together with the *Lives* of the miracle workers of Murom, Prince Konstantin and his sons, Mikhail and Fyodor, and also for April 21, the feast of the miraculous Murom icon of the Mother of God.

The narrative about St. Vasiliy in the *Life* of Prince Konstantin and his sons, Mikhail and Fyodor, exists in three editions—the detailed, the medium and the abridged.

The author of the narrative is considered to be Ermolai Pregreshny (monastic name Erasmus), archpriest at the Moscow Church of the Saviour *na Boru* (in the Wood) in Moscow. We know that as a writer Ermolai-Erasmus was "close to the circle of Metropolitan Makariy", the compiler of the first *Lives* of the Russian saints; also that the narrative about St. Vasiliy was intended for Ivan IV himself and that the information it contained was collected in Murom*, as it had been preserved in the popular memory: "just as he heard it, even thus he noted it down".

The *Life* of St. Vasiliy had long been a topic of interest for both ecclesiastical and secular research. However, the external contradictions in the events related in the narrative about St. Vasiliy († 1295), one of whose editions states that the rule of Georgiy Yaroslavich in Murom (1345-1354) coincided with that of Oleg Ivanovich in Ryazan (1350-1402), set many arguments in motion. In the work of 19th century historians and in contemporary histories there is no single, generally-accepted view on this question.

We have to bear in mind that the nar-

rative about St. Vasiliy, Bishop of Ryazan, was written more than 250 years after his death. There was little to be gleaned from the chronicles of those years, and they were not available for the scrutiny of the common people.

But in the 16th century the narrative noted down by Ermolai-Erasmus was put before the committee compiling the *Lives of the Saints*, headed by Metropolitan Makariy of Moscow and All Russia (1542-1563).

During the Time of Troubles, Divine Providence saw fit to glorify the name of St. Vasiliy even further. On June 10, 1609, his holy remains were invented and translated to the Cathedral of the Dormition (subsequently, of the Nativity) in the Ryazan Kremlin (the church was made a cathedral during the reign of Bishop Iona II [1522-1547]). The relics of St. Vasiliy were entombed in the left clerostasis by the iconostasis.

The invention and translation of the holy relics of St. Vasiliy were accomplished by Archbishop Feodorit of Ryazan (1605-1617). It was then that the troparion and kontakion to the saint were composed.

Since that time the name of St. Vasiliy "is remembered in all the churches of the diocese of Ryazan". He is invoked as "the pure intercessor, a helper in sorrow and trouble".

During the reign of Archbishop Moisei (1638-1651), in 1638, a stone tomb was set up above the relics of St. Vasiliy, surmounted by the Murom icon of the Most Holy Mother of God "The Prayer of St. Vasiliy". We know that at the time molebens to St. Vasiliy were sung in the churches of Ryazan.

On June 10, 1645, during the time of Archbishop Moisei, the Feast of the Translation of the Relics of St. Vasiliy was solemnly celebrated for the first time.

Archbishop Misail (1651-1655) was considered a particularly fervent venerator of the First Bishop of Ryazan. On his orders the following was inscribed in 1653 on a large silver vessel for the blessing of water: "This vessel is offered in Pereyaslav-Ryazansky in the Cathedral of the Dormition and of Sts. Boris and Gleb the Martyrs, and also of our father Vasiliy, Bishop and Miracle

* In 1552, just before taking Kazan, Ivan IV visited Murom, where he spent ten days. During this time he "visited and prayed" in the churches of Murom and venerated "his relatives", the newly-canonized miracle workers of Murom.

Worker of Ryazan, now amongst the saints".

In 1655, St. Vasilii was depicted on a silver cross together with St. John the Baptist and St. Iona, Metropolitan of Moscow.

In 1712, during the time of Metropolitan Stefan Yavorsky, through the efforts of the official, Nikita Altukhov, a stone chapel was built over the first burial-place of St. Vasilii, by the walls of the Church of Sts. Boris and Gleb.

In 1722-1723, during the reign of Peter the Great, an official inquiry about St. Vasilii was made. After this, St. Vasilii was depicted on the icon along with all the other Russian saints.

Metropolitan Dimitrii (Sechenov) of Novgorod, when he was Bishop of Ryazan (1752-1757), composed a service to St. Vasilii, "taking account of the troparion, kontakion and canon that had already been written". Also during his time a new tomb was erected over the relics of St. Vasilii, in the form of a shrine with an icon of the saint. In 1782 this shrine of St. Vasilii was magnificently decorated by Archbishop Simon (Lagov, 1778-1804) of Ryazan and Zaisk.

In 1810, under Archbishop Feofilakt (Rusanov) of Ryazan and Zaisk, an ukase was issued by the Holy Synod that St. Vasilii's feast day should be celebrated on Sunday of All Saints.

October 4, 1836, saw the solemn unveiling of a new monument on the place where the relics of St. Vasilii were invented, erected through the efforts of Simeon Panov, the churchwarden of the Church of Sts. Boris and Gleb.

In 1871, for the first time, Archbishop Aleksei (Rzhanitsyn, 1867-1876) celebrated Divine Liturgy in the Church of Sts. Boris and Gleb on July 3 as the feast day of St. Vasilii, thus inaugurating this feast.

Under Archbishop Palladii (Raev, 1876-1882) July 3 (the day of his death) and June 10 (the day of the translation of his holy relics) were confirmed by an ukase of the Holy Synod as the feasts of St. Vasilii.

At the present time, St. Vasilii is especially venerated in and around Ryazan. Each church in the Diocese of Ryazan has an icon of him, and besides this most of them have frescoes of the

saint sailing over the water on his mantle holding the Murom icon of the Mother of God in his arms. In the cathedral an akathistos is sung to him every Wednesday evening.

All this is ample proof of how dear to the faithful is the name of the First Bishop of Ryazan. And with every passing year, he becomes for us an ever-brighter example of a true Christian, bathed in the light of holiness.

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and Antiquities, 1859. Bk. 3, pp. 147-160 (article signed "A Long-Standing Inhabitant of Ryazan").

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[31] "Ryazan Diocesan Newsletter", 1895, No. 11, p. 6.

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Bishop SIMON of Ryazan and Kasimov

"The Voice of Christians for Peace"

Is the title of the book (208 pp. in English and other languages) published by the Christian Peace Conference in preparation for the 5th All-Christian Peace Congress (Prague, June 22-27, 1978).

It contains the most important CPC statements on the peace movement questions since 1971, i. e. the 4th All-Christian Peace Congress. The purpose of the book is to (a) help the participants in the 5th All-Christian Peace Congress in their orientation; (b) give them a picture about the activity of the Christian Peace Conference in the last seven years; (c) serve as impulses for discussion and dialogue during the 5th All-Christian Peace Congress.

The epigraph is: **Mercy and truth are met together: righteousness and peace have kissed each other (Ps. 85. 10) ... to guide our feet into the way of peace (Lk. 1. 79).**

The sixteen chapters give the essence and direction of the CPC activity:

(1) Theological foundations of Christian peace activity (2) Questions of cooperation and dialogue

not only among Christians but between Christians and representatives of other religions and ideologies (3) Development and liberation in economic and social fields (4) Intensification of the struggle against racism, colonialism and neo-colonialism (5) Human rights (6) The rights of women (7) European security and detente (8) Disarmament and protest movement against the neutron bomb (9) The Middle East (10) Latin America (11) Asia (12) Africa (13) The Ecumenical character of the CPC (14) The CPC and the UN (15) The CPC and the world peace movement (16) "God's Call to Solidarity"—the main theme of the 5th congress.

"If we can attain," says Dr. Karoly Toth, the CPC General Secretary, in conclusion, "at least to some extent, these ends by the ideas chosen for the main theme, then we have not only made reflections on the meaning of solidarity, we have actually practised it." For the theme, "God's Call to Solidarity" is explained further by "Christians for Peace, Justice and Liberation".

VYACHESLAV OVSYANNIKOV

THE DIVINE LITURGY

The Cherubical Hymn

At the end of the second Ektenie of the Faithful the priest chants: "That being ever preserved under Thy mighty protection we may give glory to Thee, the Father, the Son, and the Holy Spirit, now and for ever and world without end".

The deacon intones, "Wisdom!", then goes into the sanctuary and having made the Sign of the Cross and bowed towards the synthronon, bows to the priest and opens the Holy Doors. At this moment the officiants take off their skufyas, kamelaukions and mitres. The choir sings a long "Amen". The deacon receives the priest's blessing to cense, and proceeds to cense the altar, the sanctuary, the iconostasis, the priest, and the cleroses, the worshippers, reciting secretly Ps. 51 and the penitential proparia. The priest secretly recites the prayer composed by St. Basil "None among them that are entangled with carnal lusts and pleasures (Tit. 3. 3; 2 Pet. 2. 10) is worthy to approach Thee, draw nigh unto Thee or serve Thee, Who art the King of Glory: for to serve Thee is great and terrible even to the heavenly powers. Nevertheless, for the sake of Thine unspeakable and measureless love towards mankind, Thou hast become man, suffering thereby no change or alteration, and art Thyself made an high priest for us, whilst upon us hast Thou bestowed the priesthood of this ministerial and unbloody Sacrifice, Who art Thyself Master of all: for Thou only, O Lord our God, hast the dominion over Heaven and earth, Who art borne up sitting upon the Cherubim, Who art the Lord of Seraphim, the King of Israel, Thou only art holy, and dost repose among the holy (Is. 57. 15). Wherefore

I make my supplication unto Thee Who alone art gracious and ready to hear: look upon me (Ps. 25. 16), Thy sinful and unprofitable servant (Mt. 25. 30), and cleanse my heart and soul from conscience of evil, and by the power of Thy Holy Spirit (2 Cor. 3. 6) enable me who am invested with the grace of the priesthood to draw nigh unto this Thy holy table and to administer Thy most pure and holy Body and Thy precious Blood: with bended neck I come and make my prayer before Thee, turn not away Thy face from me (Ps. 143. 7), neither reject me from among Thy children (Wisdom. 9. 4), but vouchsafe to accept these gifts even from me Thy sinful and unworthy servant: for Thou Thyself both offerest and art offered, Thou Thyself both dost receive and art distributed, O Christ our God, and we give glory unto Thee, together with Thine unbegotten Father, and Thy most holy and gracious and life-giving Spirit, now and for ever and world without end. Amen."

At the same time the choir devoutly sings the Cherubical Hymn: "We that in a figure answer to the Cherubim, and join with them in singing the Thrice-Holy Hymn to the Life-Giving Trinity, let us lay aside all the cares of this life: For we are now to receive the King of all, invisibly escorted by the ranks of angels. Alleluia, alleluia, alleluia."

As sung during Divine Liturgy the Cherubical Hymn is divided into two by the Great Entrance; notwithstanding this, it is a single prayer, one harmonious whole, in which the Holy Church calls upon the worshippers to concentrate in mind and heart upon the part they play in the Great Entrance.

The Cherubical Hymn first became a part of Liturgy in the Constantinople Church in 573, in the reign of Patriarch John Scholasticus, who is considered to have written it.

Possibly this very Cherubical Hymn

The prayers cited in the series of articles under **Divine Liturgy** are taken from "The Orthodox Liturgy" published by the Fellowship of St. Alban and St. Sergius, London, 1968.—Ed.



Metropolitan Nikodim of Leningrad and Novgorod commemorating the living and the dead during the singing of the Cherubical Hymn

heard in the beautiful rendition during Divine Liturgy in St. Sophia's, the great church of Constantinople, so moved the hearts and minds of the emissaries sent by our ancestors, the Slavs of Kiev Rus, whom the Grand Duke Vladimir sent to Constantinople "to test the true faith", that when they returned home they said to the prince in wonderment: "We did not know whether we were on earth or in Heaven". The Orthodox Christian, who loves the House of God and divine service, strives never to miss one, especially on feast days. During Divine Liturgy, he can hear the Cherubical Hymn sung each day to a new tune, especially if he attends a church in a city or a monastery, or a cathedral. Many Russian composers have written beautiful music for the Cherubical Hymn, like Bortnyansky (1751-1825), Chaikovsky (1840-1893), Archpriest Petr Turchaninov (1779-1856), Lomakin (1872-1905), Glinka (1804-1859), Grechaninov (1864-1956), Bakhmetev (1807-1891), Archpriest Mikhail Vinogradov, Azeyev, Kastalsky, and others.

Their great musical talent empowered them to write music in the Orthodox spirit for the Cherubical Hymn that was majestic and touching at one and the same time. During this hymn the worshippers, putting aside their passions, can enter on a par with the angels into a mysterious, spiritual relationship with God Himself. At the same time many of the tunes are anonymous, originating in monasteries or folk traditions, and these by their artless simplicity and prayerful quality make a profound impression on the souls of the worshippers.

On Maundy Thursday the Cherubical Hymn is replaced by the following: "O Thy Mystical Supper, O Son of God accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the Thief will I confess Thee: Remember me, O Lord, in Thy Kingdom. Alleluia, alleluia, alleluia".

On Holy Saturday the following is sung: "Let all mortal flesh hold its peace, and stand with fear and trembl

g, and meditate nothing earthly with-
itself: for the King of kings and the
ord of lords cometh to be slain, and to
ve Himself to be the food of the faith-
l. And before Him also come the An-
elic Hosts with all dominion and power,
e many-eyed Cherubim, and the six-
nged Seraphim, covering their faces
d crying aloud the hymn: Alleluia,
leluia, alleluia".

In Byzantium this was sung not only
a Holy Saturday but also on Christmas
ve. This underlined the spiritual link
etween these holy commemorations:
e Bread of Heaven, Christ, comes to
ethlehem in human form and He, "the
ing of kings and the Lord of lords
meth to be slain, and to give himself
be the food of the faithful".

In our church services (especially in
e canons) on the eve of the feasts of
e Nativity and the Epiphany and
uring Holy Week, the Church makes
is same comparison, underlining the
lationship between these two moments
the life of our Redeemer Christ. This
the beginning of Christ's kenosis and
s end.

During the Cherubical Hymn or that
ich replaces it, the priest recites its
st half thrice in a low voice before the
tar with raised hands, while the dea-
n—recites the second half, making the
gn of the Cross, and they both bow to
e holy altar. Then, as has become
sual, the priest kisses the antimension
d the altar, and the deacon the altar,
d they both repair to the prothesis to
repare for the Great Entrance.

During a hierarchal service the hier-
rch, after reciting the secret prayer
pproaches the Holy Doors where the

hypodeacons are holding the water
(a vessel with water and a basin) and
a towel and, blessing the water, he says
the prayer to sanctify it: "O Lord our
God, Who didst sanctify the streams of
Jordan by Thy saving manifestation: Do
Thou now, also, send down the grace of
Thy Holy Spirit, and bless this water,
to the sanctification of all Thy people,
for blessed art Thou unto ages of ages."

Putting his hands in this sanctified
water, he wets his forehead, eyes, lips
and ears with it. When he has dried his
hands with the towel he goes back to
the altar and, donning the small omo-
phorion, recites the Cherubical Hymn
thrice. The protodeacon takes off his
mitre. The hierarch kisses the altar and
blesses the officiants, then goes to the
prothesis, where he conducts the com-
memoration of the living and the dead
with the pieces taken from the pros-
phoras, just as at Proskomide*.

In ancient times the water, sanctified
by the hierarch's prayer during the
Cherubical Hymn, was given to the choir
and the worshippers, who sprinkled
themselves with it (an indication of this
remains in the Archieraticon—in the Of-
fice for the Consecration of Hypodea-
cons). Some took the water home with
them because it was sanctified.

**Father VASILII VOINAKOV,
Father ALEKSANDR SLOZHENIKIN**

* According to the contemporary Bulgarian
Service Book, when a hierarch celebrates the Li-
turgy, the priest after finishing the Proskomide
does not cense the asteriscus; he covers the Gifts
only with the small veils, does not cense the Gifts
and does not say the prayer of the Proskomide
since all this is done by the hierarch during the
Cherubical Hymn.

The Moscow Patriarchate, 1917-1977

Moscow, 1978, 88 pp.

The Publishing Department of the Moscow Pa-
trarchate has put out in Russian and English an
ustrated booklet entitled: "The Moscow Patri-
archate, 1917-1977" for the 60th anniversary of
e restoration of the Patriarchate in the Russian
Orthodox Church.

The booklet gives in brief the history of the
ussian Church, her salutary mission over the
enturies, and her role in the destiny of her
ople.

The articles and illustrations tell the reader
about the Russian Church's spiritual treasures, her
present-day order and administration; her theolo-
gical schools, liturgical and monastic life which
are visibly imbued with God's grace.

The booklet also contains articles about the
patriotic activities of the Russian Orthodox
Church, her zealous service for the good of her
people and the entire brotherhood of nations.

(Continued on p. 80)

Pravoslavny Teologický Sborník, V, Praha, 1977

Upon entering the twenty-fifth year of her autocephalous life in 1977, the Orthodox Church in Czechoslovakia published the V volume of the Orthodox Theological Collection (Pravoslavny Teologický Sborník).

The Orthodox Theological Collection consists of 116 folio pages. The introductory article entitled "A Year of Outstanding Events" is by His Beatitude Dorotej, Metropolitan of Prague and All Czechoslovakia. The article is dedicated first of all to the 30th anniversary of Czechoslovakia's liberation by the heroic Soviet Army.

The liberation of Czechoslovakia was also the liberation of the Czech Orthodox Church which was banned by the Nazis in 1942: her churches were closed, their priests arrested, and believers prohibited altogether from officially calling themselves Orthodox. That is why 1945 in Czechoslovakia marked the beginning of a new period in the history of the Orthodox Church. The Czech Orthodox Church became free.

His Beatitude Metropolitan Dorotej also speaks in his article about the peacemaking aspirations of all men of good will, including the believers of the Orthodox Church in Czechoslovakia, and notes the most significant event of the previous year—the Helsinki Conference of European States and the USA and Canada and its declaration for lasting peace on earth.

Archpriest Lev Dosedel in his article "Diakonia of Peace" strives to analyze the ethico-philosophical roots that drive people to ideology of hostility such as Friedrich Nietzsche's philosophy of the "superman". The Christian point of view is completely opposed to this pseudo-humanistic philosophy: what is wanted is not a "superman" but a saintly man, a man of high moral principles, endowed with a profound feeling of justice and love for his neighbour, for the whole of the world, a man who creates and makes peace.

The article, "For the 1650th Anniversary of the First Ecumenical Council in Nicaea (325-1975)" by Archpriest Pavel Aleš, docent at the Faculty of Orthodox Theology in Prešov, draws the rea-

ders' attention to ecclesiastical history and the theology of the Early Church in the 4th century in connection with the Arius Heresy.

A considerable proportion of the collection given over to a Slovak translation of the book by Vladimir Lossky "The Mystical Theology of the Eastern Church" which has become a contemporary classic. Readers are offered the first four chapters of this work translated by Archpriest Prof. Stefan Pružynski.

His Beatitude Metropolitan Dorotej pays great attention to the theological education and training of the Orthodox Church's clergy in Czechoslovakia. His paper "Thoughts on the Spiritual Life of the Clergy and Laity Today" which he read at the courses for the clergy in Tešov near Mariánské Lázně in 1974, is also included in the collection.

Archpriest Radivoj Jakovlevič, of Mariánské Lázně, represents Orthodox theologians in the working group preparing a new, ecumenical translation of the Holy Scriptures into Czech. He is a member of the Old Testament group, whose work is described in his article published in the collection under the title "A Figurative Explanation of the Old Testament's Song of Solomon".

In the article, "The Byzantine Church on the Territory of Hungary" (this includes some eastern regions of today's Czechoslovakia that formerly belonged to Hungary), Father Pavel Tkach tries to elucidate primarily the Byzantine ecclesiastical influence upon these regions.

Father Radim Pulec in his article, "The Classical Prerequisites of the Historical Development of Old Catholicism" speaks about the historical roots of the ecclesiastical movement in Western Europe that came to be known as the Old Catholic Church.

The collection ends with a detailed report about the International Congress of Orthodox Theologians that took place in September 1977 in the St. Vladimir Theological Seminary in New York on the theme: "The Church's Catholicity."

P.

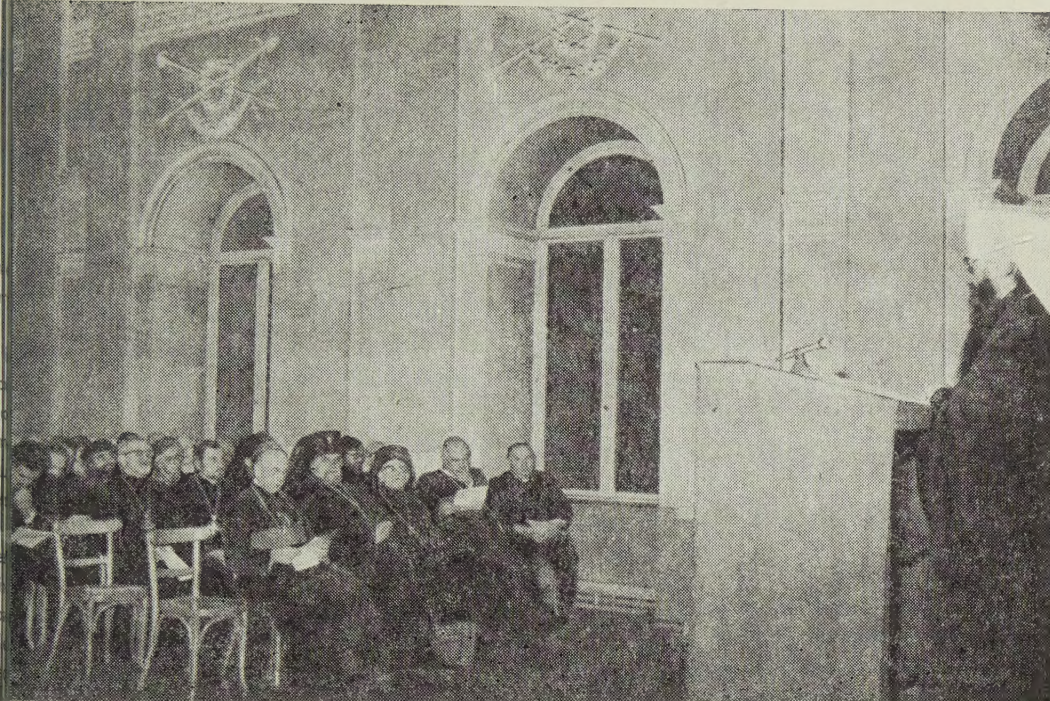
(Continued from p. 79)

It acquaints the reader with the inter-Orthodox and ecumenical activities of our Church.

Special meditative essays disclose the spiritual and symbolic meaning of the Russian ecclesiastical art in the course of history—holy icons and

other shrines in our churches. The Sacraments celebrated and divine services conducted in the Church contribute to the salvation and grace-endowed enlightenment of the children of the Church elevating their minds to the knowledge of God and making them partakers in Divine Life.





Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, addressing a session of the Pro Oriente Commission, Vienna, March 1978



Metropolitan Filaret of Berlin, Metropolitan Chrisostomos (Constantinople Patriarchate) and His Eminence Franz Cardinal König, Archbishop of Vienna (first row, left to right), with other participants in the Pro Oriente meeting

